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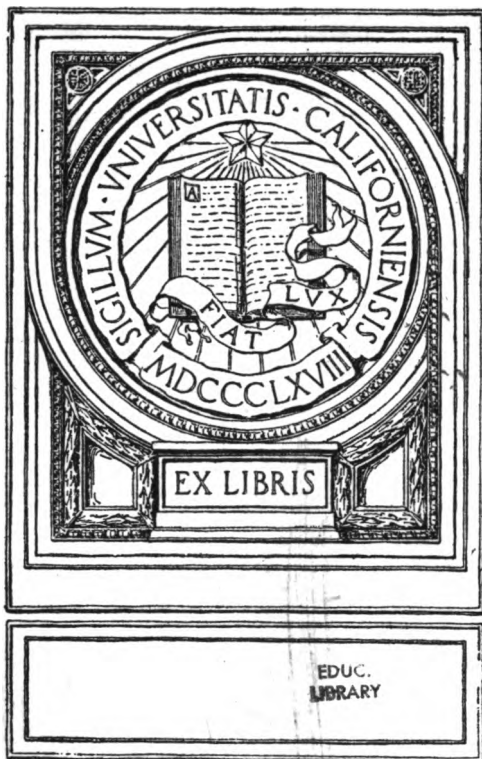
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. THE  
Addresses and Journal of Proceedings  
OF THE  
NATIONAL EDUCATIONAL ASSOCIATION.

SESSION OF THE YEAR 1875,

AT

MINNEAPOLIS, MINNESOTA.

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PUBLISHED BY THE ASSOCIATION.

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#### NOTE.

The material for this volume was not all received until the 18th of February. The last paper read in the General Association was not received until the middle of November, hence the printing could not be commenced until that time, the proceedings of the General Association occupying the first of the volume. Attention is called to the appendixes for materials which were received too late for insertion in their proper places.

The printing has also been delayed by the sending of proofs to distant parts of the country. Papers should be presented in such a form that no such delay would be necessary.

The records of the Departments do not show who were appointed members of the Publication Committee. This was owing to the fact that so many temporary officers were appointed who were not familiar with the workings of the Association. The undersigned, Secretary *pro tem.* of the Department of Higher Education, was appointed to represent that Department in the Publication Committee, and also by the Board of Directors as Chairman of that Committee, in view of the fact that he was Secretary elect of the General Association, and that the Secretary elected the preceding year was not present at Minneapolis.

The volume of proceedings might be distributed each year as early as December if the papers were handed to the secretaries at the Association.

February 18, 1876.

W. D. HENKLE.

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# GENERAL ASSOCIATION.

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## First Day's Proceedings.

### *MORNING SESSION.*

The fifteenth annual meeting of the National Educational Association took place in the Academy of Music, Minneapolis, Minnesota, Tuesday, August 3d, 1875, at 10:30 o'clock, A. M.

President William T. Harris, of St. Louis, Missouri, called the Association to order, and Rev. R. F. Sample, of Minneapolis, opened by prayer. Hon. O. C. Merriman, Mayor of Minneapolis, was then introduced, who welcomed the delegates to the hospitalities of the city. He stated that he had not heretofore considered himself particularly honored by holding official positions, but on this occasion he was glad to welcome the Association more especially on account of the noble occupation in which its members were engaged. He spoke of the grandeur of the duties of the teacher, and the beneficent results of whose teachings were not for time alone. The city had had but a brief history, but in its behalf and as its servant, he welcomed the Association most cordially to the city of Minneapolis.

His excellency, Gov. Cushman K. Davis, followed with a stirring speech, assuring the members of the convention of his sympathy and hearty co-operation. He regretted that he had no regularly prepared address. He spoke of the delegations from widely separated States. Although a new Commonwealth, Minnesota could boast of an educational system inferior to none, and paid a warm compliment to the University, and other educational institutions. The work of the association, as he learned by reading the proceedings of the Detroit meeting, was not that of a mutual admiration society. The members appreciate their relations to the State and to its politics, in the largest sense of the word. All classes were embraced within its benign influences—the insane, and even the criminal classes, made its beneficiaries. No Webster, nor Clay, nor Marshall, can bear comparison with the potential influences of the school in framing the destinies of States. In conclusion Gov. Davis bade the Association an earnest and hearty welcome to the State of Minnesota.

President W. T. Harris responded in behalf of the Association, after which he presented the following subjects proper for the consideration of the Association:

Course of study in common schools, high schools, and colleges, and in special preparatory schools, and professional schools.

(a). The co-ordination deemed advisable.

(b). The actual psychological requirements and results.

(c). Relation to civil society and the State, and to spiritual culture.

Classification and grading in all of our educational institutions, especially in our common schools and in our high schools. An exhaustive investigation of the effects of the system of ungraded schools as compared with the system of graded schools, especially with a view to determine the psychological effects of individual instruction. Country schools *versus* city schools.

School hygiene. The proper construction of buildings, the modes of ventilation and lighting, the proper length of school sessions, and the time for intermission, etc.

Education in the South. Inter-State conventions. The peculiar problems arising for solution there.

The centennial celebration and the best method of representing our educational status in it.

The Bureau of Education at Washington. Means of enhancing its usefulness.

Normal school education—scope and limitations.

School supervision. Our American system, or lack of system, compared in its results with the systems of Great Britain and Prussia.

The proper status of moral and religious instruction in our common schools. How far the separation of church and State should be adopted in the system of public instruction.

The State in education; what should be undertaken by the State, and what is best left to private enterprise; national and State universities.

The relation of education to the demand of rationalism. Natural science *versus* classical culture, or science *versus* the humanities.

Supt. J. M. McKenzie, of Lincoln, Nebraska, was elected Secretary *pro tem.*, and after the general announcements of the meetings of the several departments, the General Association adjourned until evening.

### *EVENING SESSION.*

After calling the Association to order, the president announced that the three regular constitutional committees were not yet appointed. On motion the president was authorized to appoint these committees.

The regular treasurer of the Association being absent, Mr. Aaron Gove, of Denver, Col., was elected treasurer *pro tem.*, and A. J. Daniels, of Grand Rapids, Mich.; A. T. Caldwell, of St. Louis, Mo.; P. M. Woodman, of Minneapolis, Minn.; and F. A. Fogg, of St. Paul, Minn., were elected assistant treasurers. C. H. Roberts, of Rochester, Minn., and W. H. Wynn, of Ames, Iowa, were elected assistant secretaries.

Supt. O. V. Tousley, of Minneapolis, announced that there would be an excursion to the Falls of Minnehaha, on Wednesday afternoon, at 3:45 o'clock, and the members of the Association were cordially invited to participate.

President Harris then introduced W. F. Phelps, Principal of State Normal School at Winona, Minn., who presented the following paper on

## THE COUNTRY SCHOOL PROBLEM.

No careful observer of our public school system in all its parts can fail to discover that its weakest points are to be found in its application to the rural districts. How to organize and conduct this class of schools in such a way as to secure the best results, is the most difficult problem connected with the educational movements of this country; and the subject demands a more thorough consideration than it has yet received from our educators and statesmen.

In the local organizations of the cities we find most of the conditions essential to the highest success. They are generally supplied with convenient, well-furnished, and comfortable school edifices. They are able to command the services of educated, skillful, and permanent teachers. They possess libraries, apparatus, and most of the other material aids to instruction. Their gradation, as a general rule, is carefully adjusted to the successive stages in the evolution of the human faculties, and the principle of a *division of skilled labor* suited to each of these stages, is applied to the work in hand. In the department of administration there are boards of education and efficient Superintendents exercising a critical scrutiny into the minutest details and infusing into the schools all the energy and inspiration they are capable of receiving. And what is equally important is the fact, that the daily press and the popular lecture, accessible to the masses of the people, are at hand to lend their powerful aid in keeping alive that intelligent public sentiment so indispensable to the hearty support of all wise educational measures. It may be affirmed, in brief, that these great centers of material and intellectual activity are in most respects surrounded with the best known conditions of success in the promotion of universal education. While therefore, improvements in details are yet possible in the cities, the most satisfactory results may in due time be reasonably expected. Among these improvements that are possible, none is more imperatively demanded than a better method of selecting the boards of education, with special reference to a marked improvement in their average character, and in the motives and methods of their action. Men and women of culture and refinement, such alone as are worthy to sit in the chair of destiny in the American public school will not long consent to be made the foot-balls of sordid schemers and ward politicians. That self-respect which is a leading ingredient in true manhood and womanhood will compel them to abandon a work whose promoters, society should ever hold in the highest esteem.

But while our cities are the chief centers of population, they yet contain, in the aggregate, but a small proportion of the masses of the people. The predominant class, so far as numbers are concerned, is the industrial, and especially the agricultural class. The country neighborhoods comprise the vast majority of those who wield the ballot, and who hold in their hands the destinies of the republic. How important, then, that to them should be secured the priceless blessings of a thorough training, a wise and generous education befitting their condition and their weighty responsibilities.

In striking contrast however, with the spectacle presented by the cities are the conditions of the educational problem among the rural population. Only a brief summary of these conditions, with a few of the more prominent evils resulting therefrom, and two or three suggestions hinting at an im-

provement of the situation, as a basis for subsequent discussion, is all that can be attempted within the limits of this paper:

1. The population of the rural districts is scattered over large areas of territory, rendering that close concentration and organization of means so fruitful of good in the cities, quite impossible.

2. While the township is assumed as the unit of our political system, yet in most of the States, for school purposes, it has been subdivided into numerous petty districts, by arbitrary lines, without much regard to the distribution of the inhabitants needing educational privileges. Many of these districts are so constituted as to overlap into adjoining towns, and, not unfrequently into neighboring counties, thus incurring all the evils of a divided if not conflicting jurisdiction.

3. Each petty district thus constituted requires the election of not less than three, and in some States, of five school officers, most of whom are totally incompetent for an efficient and wise discharge of the important duties imposed upon them. Under this system, a town containing twelve school districts must elect from thirty-six to sixty officers, whose views upon the weighty educational questions with which they must deal, are as crude and conflicting as are the degrees of their intelligence. The discordant elements that enter into the election of these officers, and therefore into the administration of school affairs are frequently as numerous as are the causes of individual and neighborhood broils, and they inevitably generate many bitter district quarrels that are a perpetual bane to the system.

4. It is no uncommon occurrence for two or three inhabitants of a district, dissatisfied, perhaps with the location of a school house, the wages of a teacher, the price of a cord of wood, or other frivolous matter, to apply for a change in the district boundaries whereby they may be set off into an adjoining district, and thus relieved from some odious tax, obnoxious neighbor or other trivial objection; and the county boards make haste to grant the prayer of the petitioners.

5. Many of the districts, owing to the absurd and arbitrary manner in which they are constituted and to the frequent alterations to which they are subjected, become so divided in sentiment, unsettled in policy and restricted in means, that they resort to the renting of old tenements worthless for most other purposes, or they build contracted, inconvenient, not to say uncomfortable, school houses, whose external arrangements and accommodations are such as to offend the most delicate instincts and at the same time to stimulate the most degrading passions of the human heart, while they employ the most inexperienced and incompetent teachers, principally because they can be obtained at starvation prices. As a very natural result, such schools are worthless or worse than worthless; the children attend them irregularly, fall into dull, listless, and destructive habits, learn to make a bad use of the few scraps of knowledge they may have acquired, and finally leave them for the scenes of active life, unprepared to grapple successfully with its stern problems as men and women, and unfit for the solemn duties and great responsibilities of American citizenship.

Such is a summary review of the facts connected with the existing system for the education of the children of the rural districts, constituting a vast majority of those who will soon be citizens of this republic. A little reflection will suffice to show that, under such circumstances, there can be no ad-

adequate basis for an efficient organization of the schools; none for a sound and successful administration of their finances; and none for an intelligent and harmonious general management, at the hands of so many indifferent and incompetent officers. It is plain to be seen too, that, *as a class*, such schools must be paralyzed and crippled, if not utterly destroyed, by young and inexperienced teachers; that they must yearly send forth into the community multitudes of children and youth, undisciplined by well-directed study and self-denial, uninformed in that knowledge which is of most worth, unprepared to grapple with the problems of daily life, and just suited to become an easy prey to crafty demagogues, or the obedient subjects of "mitred tyrants."

The public opinion of this country has not yet risen to the apprehension of the truth that a school in *reality*, and a school in *name*, are two very different things. Hence, in most cases, it rests content with a school in *name*, with a *form* without the *power*, a shadow without the *substance*. It has not yet begun to conceive that the question as to whether a school, or a system of schools, is a blessing or a curse, depends altogether upon its *quality*, and not upon its *size*, its local *habitation*, or its name. Mal-information is more hopeless, and, it may be added, more *harmful* than non-information, since error is ever more busy than ignorance. Hence, nothing can be more certain than that an incompetent teacher inflicts upon his pupils positive and irreparable injury. He blunts the intellectual faculties, stifles the natural desire for knowledge, makes the school odious, fills the mind with distorted conceptions, corrupts the moral nature, induces careless, superficial, and slothful habits, and leaves the character of his pupils a helpless wreck, to drift about upon the sea of life, the sport of every wind that blows.

How few comparatively, among the masses of the people that are tutored in these schools, are able from just premises to reason their way to a sound conclusion upon any but the most commonplace and trivial subjects! How few are competent to sift and weigh testimony, to distinguish between the plausible and the truthful! How uncertain and unsatisfactory is our jury system! How dubious is justice when left to the arbitrament of the half-taught twelve! What multitudes trade upon opinions taken at second hand, rather than act upon convictions that are the results of calm reflection based upon adequate evidence! How frequent are the failures in business, from the simple inability clearly to discern the relations of demand and supply, to adapt means to ends, to practice the most obvious principles of finance, or even to keep an accurate system of accounts! How innumerable are the accidents, how incalculable the losses that are the direct outcome of the carelessness, stupidity, and error generated by poor schools and a slipshod method of teaching! What exhaustion of soils, what a waste of materials and machinery, what holocausts of wealth, and what destruction of life and limb are the inevitable consequences of a failure to develop and rightly to direct the *brain-power* and the *heart-power* of the people, by a rational and efficient system of training through wisely-administered schools, conducted by able masters worthy of their high vocation.

The influence of this bad teaching upon the management of public affairs is quite as deplorable as its effect upon individual and private interests. The average American citizen is far less qualified to act wisely in public than in private relations. Public questions are farther removed from the sphere of



his thought and experience. They are, in general, more complex and demand a higher order of intelligence. The most intricate problems of political economy; questions relating to finance, tariffs, taxation, education, civil-service reform, and criminal jurisprudence; questions relating to qualifications for elective offices; to foreign relations, and the issues of peace and war;—all demand an intelligent consideration on the part of those who wield the ballot, to the end that they may not ignorantly pervert it to the destruction of the great public interests involved. That a majority even of those who are returned in the census as “educated,” are capable of dealing wisely with these, or, indeed with many of the minor questions that enter into the issues of an election, few will pretend to assert. And, if to this multitude, we add the millions of illiterates known to be exercising the right of suffrage, we shall have an array of ignorant ballots that no thoughtful person can contemplate without serious concern. Ignorant, incompetent, and unworthy men are thus found in nearly all branches of the public service. They are sent to our halls of legislation where they enact bad laws, and are led by corrupt demagogues to defeat measures the most wholesome and necessary for the public good.

Our national military and naval academies and our State Normal schools are principally recruited from the ranks of the *better class* of those who have come from the rural districts. And yet from the large number of rejections on the examinations for admission, which are purely elementary and quite limited in scope, we have a striking indication of the defective character of our common-school teaching. Out of two classes numbering thirty-five candidates for a cadetship at West Point in the southern district of this State, only four were found to be competent, and three of these had enjoyed the advantages of city schools. From the large proportion of those who fail, through lack of previous discipline and correct habits of study, to *complete the courses* in these institutions, we have another indication of the *weakness of the foundations*. In the necessity at present laid upon many of our Normal schools for doing so much elementary work, we have still another evidence of poor teaching and of a fearful loss of time and resources in the rural districts. And I may appeal with confidence to the professors of our colleges and other higher institutions, asking whether their greatest embarrassments in teaching the more advanced subjects and in disciplining their students, do not grow out of the defective elementary training, the habits of inaccuracy in study and expression, and of disobedience and lawlessness in conduct, brought by the latter from the lower schools. Facts bearing upon this point are abundant and might readily be presented here; but this is not necessary, even did the limits of this paper permit.

Such, then, is the condition of education in the rural districts and such are a few of the facts that force themselves upon the attention of the careful observers of the working of our social and political machinery. *That the defective character of our country schools, and the ignorance, inefficiency, thriftlessness and lax morality displayed in the management both of private and public affairs, stand to each other largely in the relation of cause and effect, no person that will carefully study the subject, will, we think, attempt to deny.* We cannot too soon, nor too vividly realize that *bad schools*, as well as *no schools*, make bad men and bad citizens; that poor teachers are dear at any price, while thorough and capable ones are cheap at whatever cost. Good schools

in the cities alone cannot avert the gigantic evils that flow from this condition of affairs. Cities are reinforced from the country and not the country from the cities. Nor can higher education, limited as it is to a comparatively small class, save us.

The *whole people* must not only be *taught and trained*, but *well taught and thoroughly trained*, especially in those early years whose potent teachings and influences are so decisive in the destinies of the race. The days of a driveling instruction must be made as speedily as possible to pass away. The masses of our people must not merely learn to read and write indifferently well, but they must be taught to make a *good use* of reading and writing. They must be trained to comprehend clearly, to think logically, to judge rightly, and to *act* wisely and nobly.

But this great work can never be done through schools taught by ignorant, inexperienced, and untrained teachers. It cannot be accomplished through agencies so wanting in all the essential elements of efficiency, both external and internal, as are a majority of our country schools. We must take a new departure. The old district system has about outlived its usefulness. However indifferently it may have served its purpose in the by-gone years, it is certainly now altogether inadequate to meet the exigencies of the present and the fast-coming future time.

The new life upon which the nation is entering; the vastly increased demand for a higher order of intelligence and skill in our great industrial pursuits, upon the farm, in the workshop, in our mines and manufactories, on our railway and telegraph lines; and the overshadowing necessity for a wiser exercise of the right of suffrage and a purer tone of official morality, all imperatively require that the schools of the people, everywhere, in city and country, should be made equal to our altered circumstances and our far greater needs. The most stupendous problem presented to American statesmanship to-day, is how most effectively and certainly to educate the present and all succeeding generations up to the demands of a government *of* the people, *for* the people, and *by* the people. And it is simply lamentable to see how far our statesmanship falls below the supreme demands of the hour. Strikes, granges, and other popular upheavals are ineffectual because too late attempts to rectify evils that should be prevented by thorough education and careful training in early life.

It must not be forgotten these elementary schools are practically the only educational resource of the great mass of the people, and that they are, at the same time, the *germs from which our institutions for higher education must spring*. As we improve and elevate *them*, therefore, we not only give to the masses a better education and a nobler inspiration, but we inevitably create a far greater demand for that higher culture which it is the function of the high schools, colleges, and universities to promote. The surest and best method of advancing the interests of higher education is to increase the demand for it by giving the greatest possible degree of efficiency to that which is elementary and fundamental. Give to the millions of our coming "popular sovereigns" the vitalizing seeds of true knowledge, rather than its mere husks; impart to them the *way* and the *will* to use their faculties in harmony with the laws of their evolution, through rational methods of training in the common schools; and in a few years you will create an irresistible demand for higher education that will crowd every college and uni-

versity worthy of the name, in this broad land with thirsting, willing students. But while the schools for the masses are left to exist in *form* or *name* only, while they are loosely managed, wretchedly classified, badly taught and worse disciplined, while they tend to stifle rather than stimulate the desire for learning and the admiration of virtue, we must expect to see our country covered with weak and struggling academies and colleges, with only here and there a university that lives by anything more than a high-sounding title or a large pecuniary subsidy. As all other material arts and industries flourish and grow rich upon the basis of a successful agriculture, the mother of arts, so academies, colleges, and universities must live and thrive upon the broad foundation of a truly thorough and successful common-school education, the mother of professions.

For one, I feel that this truth cannot be too strongly emphasized both here and everywhere. Higher institutions cannot grow and flourish, as a class, in defiance of the *laws* of their growth and development. Since education itself is, and ever must be a growth, so too its institutions must be a gradual, progressive development from foundations broad and deep, if they are ever truly to succeed. From the *lower* to the higher, from the *foundation* to the superstructure and the dome, from the less to the greater, from the family, the kindergarten and the elementary school to the college and the university, is the *law* of the development of the higher institutions. But if the foundations be weak or inadequate or defective, how can the superstructure be strong? If we build upon the sand, we must wearily prop and patch our superstructure until at last it falls to the ground a shapeless wreck.

Therefore it is that the more *active* aid and sympathy of the friends of higher education, and of good and true men everywhere must be more earnestly exerted in support of all measures that experience has demonstrated to be necessary for *improving the foundation*;—for the regeneration of the common schools and giving a new and higher life to the great body of the people. We must remember that ignorance and mediocrity will not of themselves seek to rise, but must be drawn up by the might of superior intelligence and wisdom.

The special agencies believed to be necessary, and most of which are already in operation in limited localities, we shall have but little time to more than mention. What is required is, that these improved means should be everywhere applied and rendered efficient in their respective spheres.

1. The arbitrary district system so called, should, as rapidly as circumstances will permit, be entirely abolished. The township should be assumed as the unit of the organization of our country schools, thus approximating the higher standard of the cities. Town boards of not more than five directors should supersede the multitudes of school officials that now exist. The school houses should become the property of the town, and should be located, constructed, and furnished in such a manner as best to meet the needs of the inhabitants, without regard to conventional lines. The schools will thus admit of some gradation, and a definite course of study may be prescribed, whereby a central school may be established in each town for the higher instruction of the more advanced pupils. The school funds for the entire town would thus be consolidated, and would be better administered. Better teachers at better salaries would thus be employed and nepotism, and partiality in their selection would become far less frequent. The schools

would thus yield results that will better satisfy the people, who in turn will be better disposed to bear whatever taxation may be necessary for their highest efficiency, as in the cities.

2. The county superintendents, township boards, and the teachers who have not received thorough professional training in the Normal schools, should be selected on competitive examination alone, and all who do not come up to the prescribed standard of qualifications should be excluded until able to do so. This question of the requisite qualifications of teachers and school officers, is the vital point of the whole educational system, and this is the point at which to inaugurate a civil-service reform that will "stick." Only begin this reform in your schools, with your boards of education, superintendents and teachers, and it will soon make its way into the different departments of the government, whether the politicians desire it or not.

3. Teachers' Institutes thoroughly organized and perfected in their details, and under competent leadership must be brought home to every teacher, not otherwise professionally instructed. Or I might with more propriety say, perhaps, that every such teacher must be brought home to the institutes, if permitted to preside over a school, for he who has lost the ambition for professional improvement has lost the power of professional usefulness, and he should speedily be placed on the retired list, without even the poor compliment of half pay. The very last place in the busy hive of this world's affairs for the incompetent or the slothful, is at the head of a school, either large or small.

4. Our Normal Schools must be perfected and increased, until they shall become co-extensive with the common-school system of which they are an indispensable part, and are made capable of meeting its wants for competent teachers and school officers in every department. But lest I be suspected of a disposition to magnify my special office, let me summon a more disinterested witness to testify for me under this head. The respected president of this body, in an address delivered at Chattanooga, Tenn., on the 30th of June, last, used the following language:

"On the same grounds that the community finds it rational to establish technical schools to prepare the artisan, the directors of public education have found it necessary to establish Normal and Training Schools for the preparation of teachers. The most precious material to be wrought by the artist, is the human child. Here above all, there should be no waste in time, or means, or opportunities. But the unskilled pedagogue may squander all these, and even give a *wrong direction to the energies of a whole life*. To prevent this disaster, in the Normal School the future teacher is drilled in the methods, and appliances by which to seize and understand the problem of development of the child, and to render actual the rational faculties of the pupil, which are at first only potential, only a matter of promise. The great States of Europe, Germany, Austria, and France have *begun* their educational systems, by founding seminaries for the training of teachers. I may say without fear of contradiction that education in the United States to-day, is receiving a greater impulse from our 120 Normal schools than from all other sources put together. To be congratulated, therefore, is that community, which founds its Normal School as the head of its educational system,

and supports it liberally as the fountain of correct methods and professional enthusiasm."

I feel prepared heartily to endorse these sentiments of Mr. Harris, and to urge them upon the public attention until they shall become a part of an abiding popular conviction. For until such a conviction shall ripen into a liberal and steadfast public policy throughout this broad land, until it shall be fully realized in practice, the greater proportion of our national brain-power will remain undeveloped, and the larger part of our expenditures for education will continue to be wasted. *Above all other places, we must have skilled labor in our two hundred and fifty thousand school rooms. It is for the interest, and it is the duty of a free state to afford special and extraordinary inducements for its best minds, to enter the profession of teaching.* Its training schools should be perfected, and they should be filled with those who help to compose its best talent to the end, that the best brain-power, and the best skill may everywhere be employed in shaping the character and promoting the welfare and happiness of the sovereign people.

Finally, American citizens must cease to estimate the value of true education by its pecuniary cost. Said Edward Everett, "the dominion of cultivated mind is as boundless as the universe." Says President Harris, in the address already referred to: "The one educated, directive man of the community creates wealth enough to pay all the tuition in all the schools of his town or city." So every man will say, who is competent to form a righteous judgment upon the case. As defective as are our common schools, and as poor as are many of our teachers, it is my deliberate opinion that the people who employ them receive as much as they pay for. When we learn to expend more for education, and to expend it to better purpose by paying for brains, skill, moral courage, and executive ability, we shall be better satisfied, both with the investment and its proceeds. The community that confides the most precious interests of its children, to those who are willing to keep school at twenty or thirty dollars a month, cannot be accused of extravagance, either in its financial or moral ideas. What folly to invest money, however small in amount, in ignorance and incapacity, and then blindly expect that it will bring forth the fruits of intelligence and virtue in the characters of our children!

What is wealth, but natural resources developed, modified, and utilized by intelligent, not ignorant, labor? Neither muscle nor machinery is capable of adding a grain, or a blade of grass to the riches of this world, except so far as it is guided and controlled by intelligence and skill. That omnipresent gas, oxygen, is no more an indispensable constituent of water, than is education of wealth. There is however this difference in the parallel that, whereas the proportion of oxygen in water is fixed and limited, and no increase of the gas can improve its quality or enhance its value, the amount of intelligence as an element in wealth cannot be restricted, and the value of the product is indefinitely increased with each new increment of brain-power. Hence, to count the cost of education in dollars and cents, is to set a price upon the true source of wealth-production itself. It is an offer to barter away that which distinguishes man from brute, civilization from barbarism. Who can compute the pecuniary value of the steam engine, the printing press, the electric telegraph, the arts of photography, of bleaching and calico-printing? For what sum, think you, would civilization be wil-

ling forever to surrender its railways, its steam vessels and its multitudinous forms of labor-saving machinery? And yet, are not all these the recent creations of the educated human brain? And do they not add each year to the wealth of the nation, a thousand fold more than all its expenditures for education? The Honorable W. H. Ruffner, Superintendent of Public Instruction, for the State of Virginia, in a recent report estimates that the people of that State expend \$12,000,000 annually for intoxicating beverages, and that this expenditure is greater than those for all public purposes whatsoever, education included. Extend this thought until it shall embrace this whole country, groaning under its burden of five million illiterates, that are over ten years of age! Give me the one half of that which is expended annually for rum, and within the life time of a single generation, the sun shall not shine on an ignorant untrained child, nor after that upon a besotted man within the limits of the republic. None but charlatans in political economy, will therefore object to the *cost* of education. The statesman, so called, that uses this argument has mistaken his calling. He does not understand his business. He is hardly fitted to become a second-class financier. Much less is he qualified to be the leader of a free people to whom a high order of intelligence, is both the vital air and the genial sunshine.

The simple truth is this: Wealth is one of the products of education, and indeed it is the least valuable of those products. The better the education and the more widely it is disseminated, the greater the wealth-production and distribution. Hence no investment, however liberal, that is wisely applied, is so certain to yield a geometrical ratio of increase, as that which is made for the education of a free people. No expenditures for this purpose can be extravagant, that are necessary. While there is a single ignorant child in the community, they will be necessary. Those only are extravagant that are misapplied, or that are so meagre as to place the paramount public and private interests involved, in jeopardy.

Mr. President, I have thus briefly and imperfectly endeavored to draw attention to the condition of education in the rural districts, and I submit that at this epoch in our history, no question can claim precedence over it in the arena of national discussion. It is one of those problems that we cannot afford to neglect, and I trust that we shall in the future, give to it that candid and persistent consideration which its supreme importance demands at our hands.

At the close of Prof. Phelps's address, the following committees were announced by the chairman:

*On Nominations:*

J. L. PICKARD, Illinois.

E. E. WHITE, Ohio.

A. ABERNETHY, Iowa.

D. B. HAGAR, Massachusetts.

W. F. PHELPS, Minnesota.

J. H. JILLSON, South Carolina.

B. C. REED, Maryland.

C. B. PALMER, Nebraska.

JOHN H. FRENCH, Vermont.

J. H. SMART, Indiana.

AARON GOVE, Colorado Ter.

E. OLNEY, Michigan.

DR. DANIEL READ, Missouri.

J. R. BUCHANAN, Kentucky.

A. PICKETT, Tennessee.

JAMES CRUIKSHANK, New York.

*On Teachers and Schools :*

ROBERT ALLYN, Illinois.  
J. BALDWIN, Missouri.  
W. F. PHELPS, Minnesota.

O. M. GAGE, Wisconsin.  
S. M. ETTER, Illinois.

*On Honorary Members :*

C. S. PENNELL, Missouri; H. F. HARRINGTON, Massachusetts; JOHN HANCOCK, Ohio; W. H. WYNN, Iowa.

*On Resolutions :*

E. T. TAPPAN, Ohio.  
R. D. SHANNON, Missouri.  
DR. G. F. MAGOON, Iowa.

J. W. HOYT, Wisconsin.  
S. R. THOMPSON, Nebraska.

Owing to the lateness of the hour further proceedings were postponed and the Association adjourned until 9 o'clock Wednesday morning.

## Second Day's Proceedings.

### WEDNESDAY MORNING.

The Association convened at 9 o'clock, A. M. Rev. Mr. Davis of Minneapolis, offered prayer. Dr. E. T. Tappan, of Ohio, was then introduced, who read a paper prepared by Lewis Felméri, Professor of Pedagogy, at the University of Kolozsvár, Hungary, on

#### FAMILIES PAST AND PRESENT.

##### I.

\*In Italy, which is the fatherland of momentary enthusiasm and revolution, a few years ago, in a respectable shop of M—— city, an English lady having asked the reason of the great tumult, which rose in the street, the proprietor answered her with tranquillity—"Niente Signora, nientissimo, rivoluzione." (Nothing Madam, nothing at all, but revolution.) With us, in the fatherland of hard memory and that of light forgetfulness, it often happens, that when a lady is inquiring after the new subscription for the more interesting books or papers, she gets from her husband the following common answer seasoned with yawning.—"Nothing Dear, nothing at all, but new family Library, new editorial enterprise, or new educational periodical."—Of course, if the owner of the new paper does not promise sure favour, romance, or politics, its name is "nothing," although this nothing has

\*This paper was translated from Hungarian into English by J. Kovacs, Professor in the Unitarian College at Kolozsvár. His want of familiarity with English idioms has prevented his doing justice to Prof. Felmeri. There are many inversions and obscurities in the translation. We have ventured to remove the most glaring faults, but enough still remain to trouble the reader. W. D. H.

to create some freshness and a little revolution in the heads and hearts of the parents and teachers.

"Like political institutions, educational systems are not made but grow," says Herbert Spencer. But we may say, that educational systems, like political institutions, grow up on the bread and water of inward transformation and that of gradual progress. The idea of progress is, indeed, the one cornerstone of the State, society, and family life. This is not a truism, but a phrase, many will, perhaps, say of those timid ones, whose supreme God—according to Jean Paul F. Richter—is the hare, and who see in the appearance of the planet Venus the last judgment or take the evolution for revolution. In some respects they are right, for nowadays nothing is more fashionable, than to write glittering words and introduce them into use as ready money.

Brilliant words and ornamented papers are now in abundance. But phrases, false diamonds, and false bank-notes have their rest too. Such announced principles are so many bank-notes, the nominal worth of which the historical facts can realize. The changer of the bank-note is an infallible controller, a mighty Lord, called History. Let us follow up, therefore, the undoubted historical facts in this respect.

The most ancient traditions represent governors as Gods, semi-gods and heroes. Kings have celestial origin, divine title, and superhuman power; some are called the sons of God, and for this reason they, the absolute Lords, and the highest priests of the people. They are the only owners of the land, and even now according to the faith of the Fiji Islanders, the chief can kill his subject.

Time, the great planing master, is planing this absolute power. The illimited power of the monarch is hence decreasing. He is neither god, nor a hero, nor has he a divine origin any longer. He is only a vicar of god. His subjects do not recognize his absolute power over themselves, nor that he would be entitled to dispose of their lives and fortunes.

The Renaissance of the ruling powers took place in the last century, when the aristocratical privileges were so much increased in every country, that they prevented the people from their exercising any influence on the rule. It was the French Revolution, which abolished these privileges, and having spread the liberal ideas in every civilized country, has created a great change everywhere, so that the place of the ruler's power was taken by the will of the people.

In the ancient states the idea of sovereignty and the seeming representative of it, the ruler was *all*, and the individual, the subject was *nothing*, or at least the last and the less molecule in the body of Leviathan. In our days that ancient *nothing* became a very powerful factor, which controls the monarch. Formerly the sovereign was the hereditary owner of all the lands, and according to his own will presented his favorites with the possession of his subjects, whom he did not favor. At present his favorites and subjects buy the land and procure a magnificent residence for him. In the ancient times the emperor gave earthly property and the pope heavenly mercy to their vassals, because there was plenty of land, and plenty of the superfluous good acts of the Saints. In our days these sources are quite exhausted and everybody must perspire for getting land and virtue. The era of casts and privileges has disappeared and the era of equality has come. The time is over, when Luther said "that two and seven are nine, this you may comprehend



by reason, but if the monarch declares that that two and five are eight, this although against your reason and knowledge, you must believe." Even in China where Progress slept for centuries and stopped Civilization says with Hamlet, that "by a sleep we end the heart-ache, and the thousand natural shocks that 'Progress' is heir to," in this very China the Emperor Taitsong thus exclaimed that the emperor who tortures and exhausts his subjects, is like him who cuts to pieces his own flesh in order to feed his stomach. Every man is regarded now as an immortal being, and such an individual, who has free will, reason and moral sense, gives to-day to every one the "the title of man," which is worth much more than the tape-worm-like long titles of the ancient sovereigns. Such is the case with the states. How is it with the families?

In the circle of this too we see a great change quite corresponding to the former one. And it is quite natural; for if it be true, that man necessarily associates with his fellow-man, then it is also evident, that people earlier associated to form families, than to form states. Is the ancestor or prototype of the throne not the patriarchal chair? and is not the arm-chair, the hereditary seat of the grandfather, the symbol of the throne even now? and did not the throne originally take its attributes of sanctity from the family? The two co-related powers could not have remained far from each other concerning their change and progress. Really the signs of changes in the family are like to that of politics.

Formerly the power of the head of a family was absolute. The ancient father had power of life and death over his wife and children. The father was *all*, the woman was a tool, and the children were *nothing*. In Thrace, according to Strabo, the most beautiful woman was sacrificed on her husband's grave. The ancient Peruvians burned with the Incas and chiefs their favorite servants and wives, treasures, etc. This practice was based on such a doctrine as that of Manes, the founder of a sect in Persia, who says that Eve was not created through God, but by matter. Even in Greece, which was the fatherland of culture and learning, woman was shut out from learning and education, for their foremost philosophers too, confessed, that women are very imperfect beings compared with men.

In the mediæval period the ecclesiastical fathers faithfully professed the doctrines of the Greeks, and some of them even went further and said, that women have no souls. Such a statement of the "Doctors" and "Savants" has long condemned to one place the condition of the family-mother. An educated lady, on her marriage, went from one monastery to another.

And the child—it was nothing compared with the idea of the family. From the middle ages is known that dreadful custom, that on building a new house, the youngest member of the family was put alive under the corner-stone for the fortune of that family.

Thus in the patriarchal family the individual is just an insignificant person compared with the universal as in the state of an absolute power. And it is natural, because both are hierarchical institutions.

The head of the family—the representative of absolute power—regarded his children too as a *homo liber*, who stands high above them, and not as a tender father. General Montluc wept for the loss of his son, who was twenty-five years of age, only for the reason, that he never kissed or embraced him in order to keep up his respect before his son. If any one wishes

to see a stiff hierarchical family at the present time, let him go to China, where he will have an opportunity to see a little boy, three years of age before whom millions of his subjects bow, because they believe that he has divine origin and that he is the brother of the sun and the nephew of the moon.

Really, the Middle Ages deserve in many respects our esteem, especially for the sake of its educational institutions. In that period rose many great Conquerors, celebrated Statesmen and famous learned men; but there were not to be had family fathers. A great many went to the Universities of Paris and Italy for studying. [Great many attended the lectures of the celebrated Abelard, Petrus Lombardus, Thomas Aquino (the angel doctor), William Occam, etc. Even old men were engaged in studying theology, philosophy, astronomy, and in all sorts of literature; but they had forgotten at all to learn from the hen, how a parent ought to love his children; they had forgotten to look at the birds and elephants, how they weep for their young ones, else then they would not have been ashamed of mourning and weeping for their departed children; for there are many examples to be found, of parents ashamed to dine with their children and to mourn their death.

The mediæval father, like Jehovah of the Jews, speaks only in the storm of his anger with the members of his family. Like Zeus, at one time he threatens his family with the wink of his eyebrow, and at another time he appears with his smile in the circle of his family. The father of the family, accordingly was half king and half judge in his family. He was the privileged chief, the sole competent agent, from which every authority and license emanated. He had the prerogative to act only according to his own will.

The head of the family must have cultivated both his mind and heart very long, till he could humiliate himself to be a consort or a real *father* of his children, in our acceptation of the term. The progress of women's condition shows also the gradual increase of social and political transformations. "Chivalry," says D'Arcy W. Thompson, "did much to raise the social rank of womanhood, but chivalry only went a certain way in the right direction. It was left for reason to complete the work begun by sentiment."

The Reformation begins the renewal and renaissance in the condition of the women. A woman just as much belongs to humanity as a man; she is just as much entitled to lead an individual and a social life as a man. A woman must also be invited to sit at the feast of social rights and especially of Education. This principle was, in some measure executed by the French Revolution, and by the newest period. "It is to the New World that we are indebted for the sensible but unromantic doctrine of woman's equality with man." Since Ninon de Lenclos woman began to understand the maxim of Des Cartes—*cogito, ergo, sum*. After the martyr death of Madam Roland she began to acquire her individuality. She cannot be any longer, as Rousseau said—a being which can only chatter and smile.

The former lot of woman reminds us of the dead of Campo Santo at Pise, or of the sleeping Titania, who needed an Oberon to be awakened. It was the French Revolution, which did kiss and awake the wife—the fairy queen of our family life. Since that time the inculcated theories, concerning woman, which were more or less tinged with brutality, are declining. Then it is realized day by day the principle of equality, which takes the woman as companion and friend of the man, and views her as complement and not as supplement of the house. If the husband is the manager of foreign affairs,

the wife is that of the interior ones. Of this husband becomes a father, and of this wife a mother. *Father* and *Mother* are verily the "*enfant trouve*" of modern times.

The principle of equality has now pervaded the family life. And according to this principle it ought to be improved. But there are many impediments to the family's organical growth. Let us see, briefly, what are these impediments.

## II.

The house of the modern family must be such an architectonic structure, which is arranged according to the principle of equality; and the architrave of which is the division of labor. And in the apartments of this building ought to prevail the warmth of mutual respect and love. In other words, so long as a family's organism is sound, the first statesman in the House must be the heart. From this statement it is evident that the above mentioned ideal house is not yet actually realized; for about two-thirds of the families are not at all acquainted with the means of establishing a real family-life. Its chief support our view will derive from the facts of statistics, which prove that from a hundred marriages there are but ten which lead a happy life. Accordingly only in one-tenth of the marriages is realized the admirable idea which J. Stuart Mill has so beautifully described in the "*Subjection of Women*."

The first deficiency of the modern family is, that its senses are not the differentiation of its organism, but they grow up on the interest of human society. It is no wonder, therefore, if with these organs grown up on foreign soil, the family always looks at the society and not at itself. Fortune, fine dress, pomp, theatre, corrupted manners, high position—these are the foreign elements, which the members of the family long for. Such is the case with the seeing and hearing of the family, as it is with the saints and angels of Fra Fiesole, to whom the artist had painted such little eyes and ears, that if they were alive, they could neither see nor hear.

Instead of the ancient hierarchical government, we make a new and more complicated despotic "network of restraints," the threads of which kill the family-life. Instead of wishing the father or mother to be constitutional King or Queen in their family, they strive to be a despot or "lesser dignitary" in society. Hence another obstacle in the way of a family's progress. It is a peculiar contrast, that the principle of the individuality of family is, just in our days, declining, while in the social and political circle the idea of individuality is increasing. In the era of renaissance even the keys and lamps of "Palazzo Strozzi" (palace of Strozzi) had some individuality, which came out of the hands of such artists as Caparra and Cellini; but nowadays we get the keys and lamps of our palaces from the manufacturer. The weaving and spinning went from the family to the society. Self-sacrifice, love, respect, and sympathy all disappeared from the circle of the family. We keep them now only for the wounds of society. We act like Rousseau's cosmopolitan, who loved the Tartars, in order to be absolved from loving his brethren.

The further deficiency is that the family-founders are not prepared for their calling. Every one thinks of himself that he perfectly knows the family-life. Therefore it is not necessary to study it more thoroughly, as for establishing a family, besides earthly wealth nothing more is wanted than to say

the marriage vow. In a word, the forming of a family with us is also the work of mere custom and instinct, as with the birds the building of nests. From the doctrine of evolution it is evident that our arts were taken first from the animals. It is curious, that we, who have in every respect made such a wonderful progress concerning education, are still in a primitive state, for most of the people are not able to give the right reason for the numerous arts of education, as a spider is not able to conceive its net.

The husband educates himself to be an official. He spends the greatest part of the day in his office, and the rest he applies to politics, theatres, visits, etc. And in the twenty-fourth hour of the day he is very sorry there are not twenty-five hours in a day, that he might sacrifice the twenty-fifth hour to his family.

And are the women, who are to be wives, perfectly qualified to take their position ?

It is known of Michel Ange, that he had been studying anatomy for years, in order to execute the statue of Moses, which feels and thinks. But for educating from an infant a man who not only feels and thinks, but also speaks and acts reasonably—we think it quite enough if a girl has reached her sixteenth year of age. Instead of acquainting her with physiology, psychology, and pedagogy—we believe the miracle, that with the mother's milk will come the principles of sound education too. We are convinced that if a mother plays beautifully "the recently-published pianoforte cascades," she will be able to manage the intellectual education of her children too. And if she can read the works of Racine, Dante, and Shakespeare, then she can also easily comprehend the minds of her children. If the mother wishes to be a fashionable mother, according to Rousseau's logic, "*point de mère point d'enfant*"—hires a nurse for her child. And if she is not able to educate her child, sends to a foreign land after a *gouvernante*, who educates her infant without any national feeling, and multiplies the wax-flower species. Then it is not to be wondered, that such a mother,—according to D'Arcy W. Thompson—"looks on her infant with fear and wonderment, like a hen upon a foster duckling, as it were, venturing upon a, to her, untraversed alien pond."

And the boy will be sent to a private school, for we think it to be such a machine out of which the uneducated boy will come as a swell.

Lastly, it is a great deficiency of the organism of modern families that their educational systems are one-sided. For instance, one family educates physically, another forms only the feeling, others cultivate only the intellect of the children. Really the accords in music are not so numerous as the tendencies of our education.

If the harmony, or rather the disharmony of family education remain in this way, we shall see very soon that every motion of the youth will be weighed according to the stiffest weight. The girls are allowed to laugh only according to certain fixed rules, and there will be no less dolls than children in the family. There is only one method to get rid of this Babylonian confusion, namely, the establishing of a sound family-life, by the co-operation of the able family-members, where the corner-stone is the principle of equal right and the division of labor. In this circle the constitutional rulers are an educated father and mother, who are in all respects responsible for their own deeds.

This is the idea which now inspires the Hungarian nation, which has lately done so much for promoting the elementary and higher education of both sexes. The Hungarians are not a commercial people, but they most willingly import and apply those useful principles which the New World has already realized concerning education. As Tocqueville [Tocqueville ?] says, America was made by the women, so we hope that if we can continue in the manner that we began our educational work, the face of our fatherland will be changed in a short period. And then the prophetic words of our great Széchenyi, "Hungary has not been, but will be," shall be fulfilled.

The Hon. A. S. Kissell, of Chicago, then presented a paper prepared by A. P. Marble, of Worcester, Massachusetts, on

### CASTE IN EDUCATION.

The spirit of caste, and democracy are incompatibles. For about a century this country has proceeded upon the democratic idea; and we are not quite ready to abandon it. As the years roll on, however, society changes. Institutions founded in a new and sparsely-populated community, need to be modified when they are found at length in the marts of trade for a populous continent. Accordingly many laws, customs, even forms of government, which were adapted to our forefathers, drawn hither by a high ideal in politics or religion, are not altogether best in a country overflowing with immigrants from every nation on the globe, in the pursuit of every namable object of ambition. Even laws and restrictions upon personal freedom which were regarded as oppressive in the country when it was new, are from time to time copied from the old world through the necessities of our denser population, and changed mode of life. And with the rest of this kind of copying, indications are sometimes seen of a hankering after some sort of aristocratic privileges. It happens for instance in some one of our older cities that the descendants of the first settlers, those men of mark who have carved out history, still remain. In nine cases out of ten it will appear that they are the conservative, substantial, polished, and noble citizens of the town. The advantages of continued residence, through several generations—a sort of attachment to the soil—have told in their favor. They are the real noblemen, made so by their own worth, not so because of what their ancestors did. It is in the tenth case that, once in a while, incipient aristocracy seems struggling to sprout. Not conscious of real merit in themselves, these descendants of famous sires claim distinction for what their fathers have been or have done. They look superciliously upon the achievements of men with whom they cannot compete. In imbecile pride they recline beneath the shadow of a great name; and the dusty man of action who has won distinction by his own hand or brain, they call *parvenu*. Among the few who are thus gasping for aristocratic privilege there are also degrees and distinctions. One traces his title to distinction to his grandfather; and is himself despised by the complacent snob who takes his state and degree from his great-grandfather. This sort of caste we may see indeed, but it is harmless. Those who exhibit it are too weak to be injured. To the rest of mankind it is food for mirth.

There is another kind of caste that is not weak. It strikes the tree of liberty at the roots. It is the foe of personal freedom and the innate rights

of man. It is the *oligarchy of pure intellect*; and it aims to withhold free instruction—all higher instruction at least—from the people.

This is a government "of the people by the people, for the people." This country has been set to work out that idea. That universal education is the corner-stone of such a government is too trite a statement to be repeated. What the founders of the union thought on this subject is inwrought into most of the State constitutions where the education of the people is provided for. What they thought is seen in the addresses of Washington and his compatriots of the Revolution, and in the early acts of the colonists in founding schools, grammar schools—which we call high schools—and colleges or universities. It would be wasting the time of this association barely to refer to a tithe of what might be adduced to show that the New-England forefathers meant that public schools—education for the whole people—should be free as air. It never occurred to one of them that there could be a republic without free men; and none knew better than they that an ignorant man is a slave. The newer States have followed New England in this regard.

Thomas Jefferson, that grand old democrat who said "All men are created free and equal," has left on record his opinion as to how that freedom is to be secured and that equality maintained. It is by the education of the whole people.

I quote what he says about public schools:

"A BILL

For the more general diffusion of knowledge.

SECTION 1. Whereas it appeareth that however certain forms of government are better calculated than others to protect individuals in the free exercise of their natural rights, and are at the same time better guarded against degeneracy, yet experience hath shown, that even under the best forms those entrusted with power have in time, and by slow operations perverted it into tyranny; and it is believed that the most effectual way of preventing this would be to illuminate, as far as practicable, the minds of the people at large, and more especially to give them knowledge of those facts which history exhibiteth, that, possessed thereby of the experiences of other ages and countries, they may be able to know ambition under all its shapes, and prompt to exert their natural powers to defeat its purposes; and whereas it is generally true that the people will be happiest whose laws are best, and are best administered, and that laws will be wisely formed and honestly administered in proportion as those who administer them are wise and honest; whence [therefore] it becomes expedient for promoting the public happiness, that those persons whom nature hath endowed with genius and virtue should be rendered, by liberal education, worthy to receive, and able to guard the sacred deposit of the rights and liberties of their fellow-citizens, and that they should be called to the charge without regard to wealth, birth, or other accidental condition or circumstance. But the indigence of the greater number, disabling them from so educating at their own expense those of their own children whom nature hath fitly formed and disposed to become useful instruments of the public, it is better that such should be sought for and educated at the common expense of all, than that the happiness of all should be confided to the weak or the wicked."

Such is the language of one of the Patriarchs. Half a century later the

Hon. Horace Mann announced the doctrine that *the property of the state must educate the people of the state*; and this proposition has never been successfully gainsaid.

There are, however, two classes of men who oppose this proposition, though not always openly. The first is the hierarchy—referred exclusively to no one church. Many deny that the state has any right to dictate in matters of education. Education in their view is a sacred thing, like religion. The two should go hand in hand, since at every point except in the most elementary stages, they intimately affect each other; and even in the first steps the personal influences of the teachers powerfully moulds the character and the religion of the pupil. And is not religion the highest—the only real—concern? The state should confine itself to the business of government; and of this do as little as possible, they think.

These men seem to forget that not very long ago government itself was also held to be a sacred thing which ought to walk hand in hand with religion; and popular education was not then a thing that could walk at all. Education was nursed in the arms of the church—Grace-of-God governments—to quote an expression—they now see, have passed away. They cannot see that Grace-of-God schools are to be a thing of the past. It would shock them to suppose that in the hedges that hem in the way to Heaven, there may yet be wider and wider openings through which the poor and lowly may creep in. As authority resides in the people, whose voice as we say is the voice of God, and does not proceed from some prince or potentate exercising it by divine right, so the proper control of education may as safely be trusted with the people. That a knowledge of divine truth might come through this end of the line—that what commends itself to the thoughtful and, if you please inspired mind of a people, and not that only which comes filtered through the upper stratum should, in some future time, be accepted as truth—this, even if it could be known to be true, I would not in *this* presence suggest. Let the parallel of Grace-of-God governments apply only to schools.

This class, the hierarchical party, seem also to forget that the State, in this country, at the present day, is a very different affair from the old Spartan State, or the State that figures in mediæval history as the rival of the church in the race for power. Then, a State was a monarchy or an oligarchy. Now, the State is the people. Of the people they are a part; and the part can never be greater than the whole, however it may aspire.

The second class opposed to Mr. Mann's proposition is the aristocracy of wealth and the aristocracy of intellect. By our system of public schools which secures a high degree of intelligence to the whole people, the value of property is so obviously increased, that men possessing the shrewdness required in the accumulation of wealth, generally perceive that it is for their pecuniary interest to have the community, in which they dwell, educated. Hence men of wealth are, as a class, the warm supporters of public schools.

But there is a class of rich men who inveigh against the schools on account of their cost. Why should I pay money to educate my neighbors' children any more than to clothe or to feed them? If a man does not recognize his obligations to society when he is in the enjoyment of the benefits it gives, he will not generally perceive them when pointed out. If this were the time to argue with that man we might ask him why he should pay money to build roads for the public, to support government—since he himself needs

no restraint of the law—to maintain prisons, and to support the poor. In the network of relations surrounding him which these questions would suggest, he might see the relation by which schools are a benefit to him. Of two neighbors, one reared a family of ten boys; the other accumulated one hundred thousand dollars. One raised men, but little money; the other raised the money, but no men. Now, it cannot be doubted that the former left his country the richer legacy, if the boys were well brought up. It is equally clear that the value of the latter's property depended upon the moral and intellectual character of those boys and the rest of the community of which they were a part. Hence both duty to society and self-interest demand that the wealth should educate the boys—that *the property of the State should educate the people of the State.*

Grumbling aristocrats of wealth may be dismissed with the hierarchy as few and comparatively harmless. Let us now address ourselves to the *oligarchy of pure intellect*, the real enemy of Mr. Mann's proposition. This is the caste of the Brahmins.

They do not deny what is said in favor of education for the people. How much, and to whom, are the corners where they turn. They believe in a little bit of education for everybody, and the State may provide it. Any amount beyond the merest pittance belongs only to the wealthy in either house or intellect. They oppose the maintenance of high schools at the public expense. They would send out from all colleges and higher seminaries every one who cannot take the first rank.

Turn now for a moment to the history of public education in one of the oldest colonies—Massachusetts Bay. Had the men of 1636 any doubt about the wisdom of spending public money for public education? They appropriated £400 for a school. This sum was at that time greater than the whole tax besides. The same relative amount in Massachusetts for 1875 would be about \$20,000,000. Did they confine their endeavors to the most elementary education? By no means! That money went to found a university—Harvard college, the noblest in the land—a grand old monument to the wisdom of State aid, of which every man in America is proud! This subsidizing process at least, did not “sap the foundations of public liberty.” About two hundred and forty years it has stood at the head of the public-school system of Massachusetts, though under a different control from her other schools. Though of course, comparatively few have been able to avail themselves of its direct advantages, all the schools have been improved through its influences. Grammar schools were established at an early day, in that colony to fit students for the university. They correspond to our high schools. Public schools of lower grade have also been opened from time to time; and pupils have gone on in their studies as far as their circumstances would allow, and dropped out all along by the way, no doubt, just as they do now.

In an address before the State Teachers' Association of Missouri, in December 1874, by Mr. Wm. T. Harris, occurs this statement:

“Historical precedent exhibits to us the invariable custom on the part of States of assisting first, the establishment of universities and higher institutions of learning, and then, at a very recent period only adopting free public schools for the people.” This is good authority for what did not before seem to me so obvious: that the practice of Massachusetts has been general. In the same address the modification of society consequent upon the improved



means of communication are pointed out; and the change in the kind of education which is required by this bringing of the country to the city, as it were, is there admirably depicted. With your permission, I quote :

"Thus society and the State have changed in such a way as to make different demands upon the individual from those of former times. Under the new régime the life of each individual is dependent upon the social whole, and it is requisite for him to be continually alert and observant of the movements of society and obedient to its behests. Then, again, the political and social demand for such an enormous fund of directive power is even of greater import to the individual. In fact, in the former simple, patriarchal state of society it was not essential that the individual be educated to any considerable degree. If he could read and write and understood a little arithmetic, he was educated beyond immediate necessities; for there was little to read, little to write, and not much arithmetical calculation required. Neither did he find much need of a disciplined will and habits of regularity, punctuality, and attention. When it rained, or after the harvest was cared for, he could lounge about the village store and exchange gossip over the trivial affairs of his neighborhood. But with the new country life all is different. The railroad reduces all to rhythm. There must be regularity, punctuality, attention and systematic industry. More than this, there must be an education far above the "three R's" in the great army of men who exert the directive power required to manage all the manifold complex relations that came to exist as a consequence of this instrumentality. Hence we see that modern society, resting, as it does, on the union of the country and town, or on the elevation of the country into a direct participation in urban life, demands as its necessary condition a system of popular education widely different from that required under its former status. Indeed, if the question be asked as to whether the modern state and modern civil society, constituted as it is, and is becoming to be, can exist without a system of public education, we are ready at this point to answer with a prompt and emphatic no. In a patriarchal state of society, such as finds itself in every mere agricultural country not penetrated by railroads, or other transit facilities, it is obvious that there is not much social or political necessity for education, but only a general demand for it on the grounds of humanity—a mere sentimental basis, one might call it. But the closely organized society that grows into existence with the instrumentalities of commerce and intercommunication, finds popular education simply an indispensable provision." Here then we find ourselves in the midst of a demand for a general education of the people as much beyond what was required one or two hundred years ago, as the means of communication are better than they were then. The high school now needs to be, and good high schools are, what the university was then. But we find our Brahmin caste trying to limit public-school education to the grammar school or even lower. There must be hewers of wood and drawers of water, they think. Only the few need the higher education, in their view; while in fact it is more than ever needed for all. "What will you do," said one of them to a teacher, "when all the children are so well educated that they will not be willing to work?" "Sound learning does not produce that effect," was the reply. "When education becomes universal, the millenium will be near; but we do not worry much about the consequences of its com-

ing, at present. One result that may be anticipated is that a certain class of lawyers will be out of business." That Brahmin was a lawyer.

This caste are represented by a few men eminent in other fields of labor than the public schools; and quotations from these men form their staple arguments against the higher education. President Eliot's Elmira address against a national university has been employed in this way. "The doctrine of State personality and conscience \* \* \*," he says, "are natural enough under Grace-of-God governments, but they find no ground of practical application to modern republican confederations; they have no bearing on governments considered as purely human agencies with defined powers and limited responsibilities." It should be observed that one of the defined powers of our government, though it has no personality and no conscience, is to provide for the education of all the people. In the same address is this: "Let us cling fast to the genuine American method—the old Massachusetts method—in the matters of public instruction. The essential features of that system are local taxes for universal elementary education voted by the citizens themselves, local election boards to spend the money raised by taxation and control the schools; and for the higher grades of instruction permanent endowments administered by incorporated bodies of trustees." Note that elementary instruction here includes the high school. "Ye grammar school to fit boys for ye university," is its old name.

To quote further:—"Free tuition in places of professional or other higher education is also objectionable, because it is a perfectly indiscriminate charity; when this indiscriminate charity is to be supported by national taxation it is doubly objectionable." To whom, objectionable, and on what grounds? and if the objection is against the higher education supported by national taxation, why does it not lie equally against the elementary, supported by State or local taxation. The class of people of whom we are speaking do object to both.

In the June Atlantic Monthly for the current year is an article on "Wise and Unwise Economy in Schools." I venture to remark upon some of its positions.

It is obvious to all friends of popular education "that," as the writer says, "the public schools are often selected as the department in which retrenchment is to be made." No extravagance should therefore be tolerated. On the other hand we should not yield to unreasonable clamor. In a thriving city a brick school-house is erected at an expense of \$100,000. It is complete in all its appointments, with some attempt at architectural symmetry and ornamentation. Through a period of fifty or one hundred years five hundred children will here find a home during four years of the most formative portion of their lives; their taste is cultivated, their minds rendered elastic, and their health preserved by the excellence of their surroundings. But this house is a never-failing text for the economists. The jail, for the same number of criminals has been constructed at thrice the expense, with massive architecture in stone. Court-houses, city-halls, post-offices, engine-houses, and armories are fitted up with equal elegance. Nothing engages the economist like the school-house. Would he place children in barracks and lodge criminals in palaces? We must demand for the young their due, and force retrenchment in other places.

In the article in question it is said: "One way [of economizing unwisely]

is to build a very large school building instead of several smaller ones." The opposite is now the tendency. Buildings for 500 or 600 pupils are now generally recommended and erected in place of those tremendous structures for from 1,200 to 2,000. The argument in this paragraph against heterogeneity of free schools, if admitted, would be fatal to all public schools. High schools would be first abolished—and that object is distinctly in view as appears further on. The heterogeneity of public schools, with certain obvious disadvantages is at least opposed to the spirit of caste in any form, and tends to produce a homogeneous people—quite an essential in a republic like ours. "It is indeed one of the chief merits of republican institutions," to quote again, "that they give this free play to the endless diversities of innate power, inherited capacity, and trained skill which humanity exhibits." Yes. But how could this free play be given to all these diversities of innate power, if there were no free schools in which that power could develop itself?

To have the children of each nationality, each religion, each social clique among us, educated by themselves, with their several prejudices exaggerated, would produce a state of affairs, in one generation, that any patriot could but deplore. The heterogeneous argument belongs to the Brahmin caste. "The common notion that all children should be taught alike is eminently unreasonable, when the children have different inheritances, prospects, and capabilities. What has any boy's inheritance or prospects to do with his learning arithmetic or grammar? If he can, through the beneficent provisions for public education, advance to the higher studies and make his life broader and more useful, though his inheritance be small, who will object? No intelligent educator claims that all children should be taught alike; on the contrary these very schools are so organized, classified, and graded, that the best teachers may obviate any such tendency and give more attention to the individual wants of the pupils, than would be possible with the same number under any other system.—And I venture to assert that in the public schools this result is attained to a greater degree than in others. And the individuals born for greatness may be and often are discovered and pushed to the front by these very schools.

"No community can afford to average its dullards with its geniuses." Who ever proposed it? The lapidary who is polishing diamonds of different size and quality never tries to average them. It may be insisted that he do the work well. Was ever one of them asked not to average the gems?

Agassiz, Von Moltke, Longfellow, Lowell, and Whittier—even Shakespeare and Milton—might not have had their genius entirely quenched even in a public school. One or more of them may possibly have attended such a school. Need we alarm ourselves greatly about the boys that make such men as these? If they happen to fall, in large or small numbers into the vulgar cauldron, is it not the part of their very genius to conquer circumstances and rise to their proper level?

Suppose they cannot. Must the whole system of public instruction be gauged to their caliber? Better establish foundling asylums for these stray children of the angels. There are men enough who would like to build private schools for geniuses. The buildings need not be spacious. I do not deny that one of these may be worth a thousand common men. I only affirm that they will be great without our schools—in spite of our schools—and

in other schools if need be. We are chiefly concerned for the ordinary mortal.

He goes on to say:—"The pure child should not be thrown in with the impure, or the refined with the coarse." No doubt. But do pure children only live in certain streets? Are all the pupils in select schools refined? Instances of immorality and vulgarity have been discovered in public schools; the grossest I have ever heard of were in private schools supposed to be high toned. The influence of good teachers, not neighborhood nor social position, must regulate morals in a school. The greatest care does not always prevent evils in schools, any more than it does in other associations.

"Now the true duty of a teacher \* \* \* is to favor and help to the utmost the brightest children. While he ought not to neglect the duller children, he should take the most pains with the finest of his material." Now, should he? If a child is not gifted with superior intellect, even if he is dull beyond the average, is it not one of his "inalienable rights" to have at least an equal opportunity with the brighter? We know that the promise of youth is not always fulfilled; and frequently the greatest strength in riper years follows tardy growth in childhood. It would not be safe, even if it were right, for any teacher except those of the most far-reaching judgment "to take most pains with the finest of his material;" and such teachers unfortunately are not always found in elementary schools.

Again, he says:—"One of these roundabout ways [of substituting inexperienced teachers for competent and experienced ones] is the substitution of superintendence for teaching. \* \* \* There is a conspicuous illustration of this very method \* \* in the city of Boston. There used to be at the head of each of the grammar schools an accomplished and experienced teacher whose personal force was profitably exerted in direct teaching. These gentlemen have been made district superintendents, and their places in the schools have been filled by much less competent persons employed at comparatively low salaries." Each of these districts contains a grammar school and several tributary primary schools grouped around it. There are 1,000 or 1,500 pupils, and twenty or thirty teachers at salaries of \$800 or \$1,000. The salary of the teacher at the head is \$3,500. Suppose the salary to be the measure of each teacher's worth. The pupils in the upper class were very fortunate during that one year. But only a small percentage of the whole number of pupils ever advanced so far. On the rest the superior teaching had no effect.. This is right on the theory of the Brahmins, that "to him that hath shall be given."

The plan was changed as indicated in the above extract. Though the teaching in the upper room is presumed to be inferior, that in every grade below is improved. Not only every pupil—those who drop out as well as those who stay—is better taught through the direct contact and the indirect influence of this superior teacher, but the very class in the upper room will have received more attention from him, than they could have under the old method—and this, not in a single year, but through a long period of their education. This measure, it would seem, might have been classed with the wise economies. More especially ought it to be so classified, since its application in another place has given us an excellent President of Harvard, at the expense of a first-rate teacher of Chemistry.

Among the wise economies, as they are termed, the employment of a larger proportion of male teachers, and permanence of tenure and security of income as essential to the dignity and independence of the teacher's position, are discussed in a manner which cannot fail to produce good results. I heartily endorse it all. But we cannot expect the teacher's office at present to become more secure than any other public position is or ever has been. The minister is settled indeed, but how long does he stay after he has become distasteful to the parishioners? The president of a college, though not subjected to the form of an annual election, finds it convenient to resign if the overseers believe that the institution is not flourishing under his administration. In the very best universities when a new president institutes a new order of things, professors grown gray in the service, retire by a fiat not less imperative than the annual election. Even judges are sometimes disposed of by reorganizing the courts. The tenure of a teacher's place is after all about as secure as that of any other in which the public are concerned. If it be not, and if the Civil service of the United States be not what it should be, one way to aggravate the evil is for the best men to disparage the teacher's position and decry indiscriminately the civil service as our author seems to; for in this way the most capable men are deterred from entering either. There are good men permanently in both; the best way is to talk more about these, that others may join them, and join to stay.

The second wise economy suggested in the article named is, "the justice and expediency of saving public money by collecting from parents of children whose education is carried above a certain level in the public schools, a portion of the cost of that advanced education." The paper goes on to say: "The American free school was devised for and suits a homogeneous community, in which every head of a family is a tax-payer and a voter, and occupations and fortunes are similar or comparable. The free school was at its origin a common want, and was supported by common sacrifices. This description no longer applies to Massachusetts towns and cities. Our population is very heterogeneous as regards race, religion, education, and condition of life. A large part of the population pays no taxes and casts no votes. This part of the population now makes no contribution whatever to the cost of educating their children, even when that education is carried far above the compulsory limit." In answer to some supposed objection to collecting in part the cost of the higher education from the parents of the children educated, the author argues that the sacrifice thus forced upon poor parents for the education of their children, would beget self-reliance and strengthen republican virtues; as though there were not now ample room for such sacrifice—and as though republican virtues were not chiefly disappearing from a very different class; and the very bright children of very poor people, he further thinks, might be educated as a superior kind of paupers.

If this "economy" is ever fairly adopted there will be left no foundation on which to rest any public-school education except the mere gush of sentimental benevolence. If the parents of the children educated may be required to pay for the higher, or high school, education in part, the same reasoning would mulct them in the whole cost. And if they would thus pay for the higher education, there is no better reason why they should not pay for the elementary. And this we have distinctly stated in the paper under consideration in the following words:—"It is not unreasonable, though by

no means necessary,"—*though by no means necessary!*—"that the community should bear the whole cost of giving all the children that amount of elementary training on the ground that so much is necessary for the safety of the State." \* \* \* \* "Our theory is republican, but our practices in several details are fast becoming communistic. There is no distinction in theory between giving all school children their books at the public expense, and giving the children shoes and their parents soup at the public charge."

There is still less difference in theory, I remark, between furnishing school children with books, and furnishing school-houses, apparatus, and instruction, in other words, schools. That is to say, by this logic, schools for nobody or soup for everybody. There can be no flatter antagonism to Mr. Mann's proposition than this. On this proposition the public-school system of Massachusetts has risen to its present proportions and those of other States are similar. The sentiment of that paper, if generally adopted, would overthrow them all. To require teachers to favor and help to the utmost the bright children, is the aristocracy of intellect; to deny all higher education to the poor, except as a sort of charity, is the aristocracy of wealth. Such were not the principles of the old colonists, of Washington and Jefferson, or of Horace Mann.

So large a part of this discussion has been devoted to the Atlantic paper because the authority of such statements of eminent men as already noticed forms the staple arguments of all who adopt that theory; and from his exalted position this eminent scholar speaks with great weight. We acknowledge the authority of Agassiz in Natural History; I never have heard his great name quoted on either side of a controversy about finance. Von Moltke is a host in war—not necessarily in literature. As a chemist, the writer in question speaks with authority; as a scholar familiar with the history of education he speaks with great weight: but on a question relating to public schools we should perhaps be safer in relying upon the opinion of some thirty-years-veteran in this particular field like the late Superintendent of Schools of Boston. An ex-Governor, for eight or ten years a member of the State Board of Education—whose sole function it is to care for the interests of public schools, once stated before a committee of the Legislature that he had never visited one of those schools in the city where he lived and taught. If not these, he probably had not seen others. A want of perfect knowledge on this subject is not inconsistent, therefore, with great eminence elsewhere. It is quite possible that our author's knowledge of these schools, their needs, and the great body of the people whom they supply, may be purely theoretical; and his theory, consequently, impracticable.

Another prominent and able monthly—the *Galaxy*—recently contained an article on "The Zealot and the Scholar." Here the assumption appears to be that the scholar degrades himself by engaging in the busy affairs of life—that the true scholar leaves to superficial minds the activities of benevolence and of business and retires in a sort of lofty contemplation like Buddha. Here again is the representation of a caste; on this, however, there is no time to dwell.

If from what has been said, it appears that in our education as in society, the spirit of caste is to be seen—if any one is moved to turn more warmly to the true democratic idea, education at the public expense for the whole

people and as far as they will avail themselves of it—then the object of the present essay has been accomplished.

Some confusion having occurred by members and others gathering about the tables of those having circulars to distribute, it was ordered that no circulars, &c., be distributed during the session of the Association.

Miss Grace Bibb, of the St. Louis Normal School, was then introduced, and read the following paper on

### THE RELATION OF ART TO EDUCATION.

Art is the expression of spirit in sensuous form; the embodiment of the ideal. In it, man attempts to realize himself and to determine his position in the universe. Its value is dependent upon the closeness of relation between the subjective and objective sides involved in it, quite as much as upon the lofty nature of the enshrined ideal. Art, as art, is subject to its own laws. In its essence it is the creature of no age; it comprehends the spirit of all. In its outward form it is determined almost wholly by the culture of the time in which it originates. The relation of art to education is twofold; it represents, in concrete, the aspiration and thought of the period, and is the flower of its culture, it becomes equally the model after which real life may be fashioned, the goal toward which ideal culture may tend.

Spirit vaguely conscious, yet crushed by nature as an overawing, overwhelming power, manifests itself in symbolic art, out of whose sandy desert the sphynx forever vainly questions earth and heaven.

Spirit emancipated from the thralldom of nature, by the transforming of nature into itself, balances equally, form and content, and finds in classic art perfect representation.

Spirit rises to complete knowledge of itself, as eternal in the universe through oneness with the divine, attempts in romantic art to establish its lofty dominion and to give expression to the infinite longing and aspiration of the Christian ideal: no longer oppressed by the burden of its own mysterious destiny, no longer content to be bound up with nature, and to bask in the brief sunshine of mortal life, it stands tip-toe upon earth, striving after the glory which is beyond the stars.

As the free development of spirit art serves as the index of what, in any civilization, represents the highest culture; and it exhibits, consciously or unconsciously, the ideal of its educational systems.

There must, of course, exist material for the work of the creative imagination. This material may be found already combined, as in the perfect human being, the model of Greek art, but more frequently, especially in the realm of romantic art, lies scattered. It exhibits one phase here, another there, reveals itself but partially anywhere, and waits for the master to invent a medium through which that in it which is universal may shine.

Embodied thus in a great picture, a great poem, or a great novel, the ideal affects its own age and influences subsequent times. Summing up spirit, education and culture, it is, in its turn, the test of each. Comparison with it becomes the ordeal through which all ideal systems must establish their validity.

As represented in its art, symbolism is a period of the struggle of spirit

with matter; it expresses in civilization, the struggle with long existent forms, both in education and in government. The same feeling which led the Egyptian to represent, in a human head crowning a shapeless block of stone, the hopeless struggle of man to free himself from the bondage of nature, led him curiously to combine the theoretical in education with the immediately practical. He rested everything upon firmness, strength, endurance. He longed for freedom and self-knowledge, and sought both, yet shrank back in terror at the moment of their revelation, self assured that man might not see God and live. For us, neither his art nor his culture has direct value, at least by comparison with the Greek.

Greek art is thus far the world's highest art, because of the equality of form and content. Could, however, the modern ideal find as perfect expression, the art form would rise higher. By as much as self recognizing spirit, conscious of its individual freedom and of its infinite possibilities, is more lofty than the classic ideal, by so much would full representation raise the romantic above the classic. Since, however, the recognized forms of plastic art are manifestly inadequate, each having limits beyond which it is powerless, and since poetry, even, which embraces and transcends all other forms, is dwarfed in its capabilities by the necessary imperfections of language, we can hardly hope for any more complete enshrining of the romantic ideal than that which already exists for us in Dante, Shakespeare, and Göthe, to teach of whom, in his own sphere, the divine revealed itself; each of whom is, in his own way, at once the epitome of his age and the teacher of mankind.

Greek sculptural art consists mainly in representation of the human form. To do its work as perfectly as might be, to delineate the grace and beauty of woman, the strength and beauty of man, the divinity and celestial beauty of the gods, to embody in human form, health, joy, and serenity, was its sincere effort, its worthy achievement.

The aim and the success which attend its plastic art are not wanting in the wider field of epic and dramatic poetry. Simplicity, clearness, definiteness—these are its characteristics, and are reproduced from the real world. There is no setting up of huge pyramids, whose very form is a concession to those powers of nature which, in his spiritual exile, fill with vague question and vaguer dread the soul of man; nothing of the yielding in unyieldingness of symbolic art. Nature has been subordinated to man, made one with him almost through his sympathy. He recognizes in himself her crowning glory, and feels himself the inheritor of all the treasures of her entire realm. Practically he enforces Plato's divine precept—"Honor thy soul, as being second only to the gods."

This spirit, free and beautiful both in its ideal and in its activity, pervading all art, dramatic and epic as well as plastic, may fairly be asserted to be but the legitimate expression of the free and beautiful Greek culture which, before it sought enshrinement in monumental marble, wrought itself out entirely in man himself.

"The whole history of Greek art," says Winckelmann, "shows that it owed its elevation to liberty." This liberty was most entire; for first of all, it was untrammelled, or nearly so, by times and seasons. In a climate free from extremes of heat and cold, with no lofty mountains, no great rivers to



darken the imagination; where all was smiling, serene, beneficent; a man wrapped in fulness of content, longed for nothing beyond what earth, in her bounty, offered.

How best to enjoy his heritage, became the problem of his life—a problem, to his active brain, not of difficult solution—and his aim in culture became harmony with himself. To heighten, at the same time, his intellectual and his physical powers, to send out his spirit into every fibre of his frame till the two became incorporate, to identify volition and action, this he attempted, this as never elsewhere in all the ages, he accomplished. Even as his art is “the one thing finished in this hasty world, he is himself the treasure which a whole life gathered.”

Thus, with no record of woe behind him, and no fearful looking for of judgment before, held in by measureless content, urged on by ceaseless activity, each prepared himself for all that any might be called to do, and left to time and to accident the determination of what, at any particular moment, might be his work. A citizen, in those earlier days, he delegated few of his powers, but to be magistrate or legislator need not hinder him from being also poet, or philosopher. None were too great to covet the prize awarded to the victor in the national games, which served, at the same time, to stimulate the individual and to unite the nation. Plato is a contestant for the Isthmian chaplet as well as for the Pythian laurel, and Pythagoras, as conqueror, earns a statue in the Altis, together with the more transitory rewards of Olympian victors.

The aim of Greek education seems, then, simple, direct, and perfect, as is the Greek art, and for similar reasons. The effort is to make man master of himself to his finger's ends; whatever his thought can plan, his hand must execute; nothing less is perfect freedom. With an aim so definite, processes become comparatively simple, and methods once adopted could be safely adhered to and confidently insisted on, even before the development of reason in the child; certain, that with that development they would more and more commend themselves.

The early Greek instruction consisted only of reading, writing, music, and gymnastics, but later supplemented these with rhetoric, philosophy or dialectic, arithmetic, geometry, and astronomy. It attempted to follow nature in dividing the school life into periods of seven years, but it was the theory of Aristotle that, from the age of five, children should spend two years in the observation and hearing of that which later they were to learn, beginning at seven that school education proper which was to continue to the age of twenty-one. Other philosophers fixed the periods of training not at any particular age, but when the child manifested definite and sufficient activity of body and mind.

Music and gymnastics were essentially the culture studies of the Greeks, their omission from any course of instruction could, in the Hellenic view, produce only rudeness and return to barbarism. What gymnastics did for the body, in strengthening, refining, and elevating, music did for the soul. Training to any special pursuit having no place in the Greek system, it is only as a means of development in the individual that anything is of value. The gymnastics are not used in leading toward war; there is about them no trace of cruelty, no preparation for bloodshed, as in the later Roman

times—then, indeed, pursued for ends other than themselves and violating the law of their artistic being, they fell from their high estate as ministers of the Fine Arts.

Athens, in the days before her decadence, mingled her religious rites with the exercises of the palestra, and peculiar solemnity attached to the four great national games. Statues of divinities looked down upon the contests of the gymnasia, and victors in the games conferred honor, not on themselves alone, but even upon the city and the province of their birth. The head of the school was generally a priest of the god to whom the place was dedicated and from whom it derived its name, the Lycean Palæstra at Athens, sacred to the Lycean Apollo.

In later times, it happened, very naturally, that the gymnasia became intimately connected with the schools of philosophy, in whose beautiful gardens pupils sat at the feet of the masters,

Music as opposed to gymnastics, trained the subjective side of man's nature. Earlier, he had begun to acquire clear ideas of the outer world, to cultivate the æsthetic and ethical sense through study of the myths and recitations from Homer; but of music, Aristotle says: "Man learns it not for direct use, as reading or writing, or even gymnastics, but for the worthy recreation of his free hours, for life should not be merely a slave's labor for daily bread, but should afford time for the development of all that is noblest in man."

So through gymnastics the Greek developed the power of doing, and through music, that of feeling; in Homer he contemplated the heroic as revealed in his progenitors; in the drama he beheld the collisions of free human spirit in its attempts to actualize itself; in the laws, he learned the conflict and the duties of his own immediate life. Thus, by the aid of those works of art which it had itself created, the Greek culture was able to round itself to a harmony which, after ages, have been powerless to rival.

In Roman culture, however—though based upon the Greek, and therefore deriving all in it that was best—music and gymnastics were never really at home. To the dignity of the senator the nude contests of the Athenian savored of personal degradation, while his practical intellect arraigned before its tribunal as useless, if not wanton, all exercises which had no direct bearing upon statesmanship or upon war. Still, such manly exercises as might be seen to have a directly practical bearing the Roman condescended not only to engage in, but to make use of as a pathway to fame.

It is, however, at once evident that the Roman ideal was not the culture of man for himself, but for the State; or, as Rousseau has it, in *Emile*, "A citizen of Rome was not Caius, he was not Lucius, he was a Roman; he loved his country better than himself." The Roman adopts the form of Greek culture, but he loses sight of its spiritual significance. Roman art, if art it can justly be called, consists almost wholly in imitation of Greek models. It adopts Greek forms in sculpture, in painting, and in literature, and suffers the fate of all imitators. That which had been the natural expression of the free Greek spirit transferred to the barren fields of Roman necessity, grew rigid, harsh, conventional—everything, in short, which art dare not be and live. Roman education, too, was an imitation of the Greek, and in their enforced exile and their stern captivity, both education and art lost their original natures.

Yet, in this Roman world, and out of this entire subordination of the individual, grows that idea of duty and of sacrifice which pervades all modern civilization, and which, in Christianity, combining with the sense of human finitude, its possibility of infinite development gives us romantic art.

There was no possibility of a national Roman art springing from the national civilization. The Roman had no satisfactory solution of the problem of life; to himself he seemed the victim of the Fates. The very atmosphere around him was heavy with mystery and with terror. In his religion he vibrated uneasily between Epicureanism and Stoicism, as far in the one case as in the other, from rational confidence and rest. Stern, even sanguinary, in temper, severe in manners, haughty in deportment, himself the slave of the State, he became in a sense, the tyrant of his wife, his children, his dependents.

Romans hoped to obtain culture only through Greek models; hence, Homer came to be used among the Latins, as it had been used among the Greeks as the basis of recitation; to Homer were added, later, the Greek dramatists, while, in the schools of oratory, Demosthenes, Caius, and Gracchus furnished models of style. In the galaxy of genius Virgil and Cicero held positions almost subordinate.

Rome having in the nature of things no distinctively national art, had for the same reasons no distinctively national education. She manifested, however, remarkable ability in selecting from the materials of culture which lay open to her, those best adapted to her own supposed needs. Art, in her civilization, performs but one of its offices; it is no summer-up; it is seer and guide, yet even here fails of its truest office since perfect individual freedom, which it everywhere breathes, is essentially alien to the spirit of the Roman people.

It is not, of course, our purpose, in the brief limits of this paper, to attempt anything like a history of either art or education. We shall try only to show, through reference to certain well-known conditions of both, a relation between them which may be found, we think, everywhere to exist, and we devote ourselves to the consideration of the Greek, Roman, and Mediæval states, especially, because we believe that in them are revealed conditions from which we may derive valuable hints for our own educational systems.

In the long period following the downfall of the Western Empire, we see only a growing estrangement of spirit and expression. Art, as such, revives only at the end of the Crusades. Before this time the office of the spiritual in humanity, particularly in its relation to the divine, had been wholly misunderstood. The Feudal system has destroyed, so far as it has been able, man's free activity; he no longer directs his own energy; the stern pressure of physical want has compelled him to maintain life at the expense of independence. Every grade of society is affected by the dominion of force; all ranks are governed by

"The good old rule, the simple plan,  
That he shall take who has the power,  
And he shall keep who can."

Against this oppression of the poor, and this ignoring of the claims of our common humanity, chivalry was but the natural reaction, and the entire civilization of the time is chaotic, everywhere indeterminate. Man has re-

turned to a condition where again he wanders bereft of his true reason—self knowledge. He begins after a while to learn something of his own value and dignity, but through his unconsciousness of the source of that dignity, fails, even then, to create any true art form. He fails as well in attaining any true theory of education. His worship consists, not in the attempt at self-reconciliation, but in an effort of subjection to a power not of his nature, and of whose communion he is unworthy. The relation is purely external, and his grosser sense, disdaining the aid of the classic art creations, makes its demand for relics and images. The institution of chivalry arising, as we may say, out of the Feudal system, and the only hope of the time for rational individual culture, bears with it, unfortunately, its own prophecy of failure.

A weird picture these middle ages present! The autocratic, all conquering Latin language, crushed under the heel of barbarian invasion, is dying at its source to live again the ghost of its former self in the Romance tongues. In passing away as a spoken language, it shuts out from the great mass of people all those treasures of science and literature, of which it is the conservator; knowledge ceases to be honored, and even the clergy are grossly ignorant. There is disregard of morality, and contempt for law. Cruelty and rapine go hand in hand with superstition and ignorance.

It is evident enough that this chaotic age, cut off by its illiteracy from even the opportunity of imitation, had nothing in it sufficient to fill out worthily any art form. Yet, even in its partial and ill directed activity, awakening spirit sought expression. The recitations of the *trouvères* and *troubadours*, and the mediæval romance proper, reflect, however rudely and imperfectly, the manners of the time, its disregard for the sanctity of marriage, its elevation to the rank of virtues, of idleness and dependence, its insistence on blind obedience to laws which its intelligence could recognize neither as just nor as rational.

At the close of the Crusades, however, as spirit rouses itself from its long lethargy, art, in the form of architecture, naturally revives, and all over Europe spring up those wonderful cathedrals which, at the same time, embody and enshrine divinity, and which really became "living epistles," known and read of all men. Of St. Marks, which is, perhaps, our fairest representative of Venetian art, Ruskin says:—"The whole Church of St. Marks was a great book of common prayer, the mosaics were its illuminations, and common people of the time were taught their Scripture history by means of them more impressively, perhaps, though far less fully, than ours are now by Scripture reading."

The art forms rising in this period reacted, in their turn, upon the age itself. The candidate for chivalric honors passed his boyhood in the family of some distinguished knight, and learned from association with the ladies, gentleness and courtesy; his imagination was appealed to, and his knightly ardor roused by the romances read for their amusement, and by the stirring songs of the ever welcome minstrel. But chivalry isolates the individual by separating him from the family, and hence destroys the state of which the family is the basis. As chivalry is a reaction against Feudalism, so the free cities are, in their turn, a reaction against it. In them begins, again, association for mutual assistance and for mutual defense, and in them society, in the true sense, revives. These, with many differences, and spite of the active participation of their citizens in labors which the Greeks left to their

slaves, recall Athenian possibilities—Florence notably; here is freedom, and through freedom come culture and art—art which measures the flood-tide of the romantic spirit; here are revived Greek and Roman literature, and here are organized schools for popular instruction—here are wealth, leisure, culture; here begins the new reign of true art.

"Rejoice, O Florence, since thou art so great,  
That over sea and land thou beatest thy wings,  
And throughout hell thy name is spread abroad."

Reviving in the form of architecture, about the eleventh century, art following close upon the revival of letters and the establishment of institutions of learning. These latter beginning perhaps in the ninth century, as schools for elementary instruction, embraced, in the first division of their curriculum, grammar (so called), logic and rhetoric, beyond which one might learn, also, were he so disposed, music, arithmetic, geometry, and astronomy—the entire circle comprising the seven sciences of the ancients. Yet few sought the full benefit of studies which were still subordinated to the uses of the church. But the close of the eleventh century witnessed, as we know, a great awakening of zeal for intellectual pursuits, and universities in all the prominent cities—at Paris, at Bologna, at Padua, at Naples, at Prague, at Leipsic—between the eleventh and the fifteenth century, crowded with zealous and devoted thousands, testified that man was beginning to realize, in a measure, at least, his greatest needs. It is true that in the pursuit of philosophy, subject to authority, as the human intellect became through its deification of Greek masters, there was, perhaps, a somewhat stunted development of individual thought in the universities; yet out of this age of authority, as we sometimes call it, rises the free epic of Dante, and, in due course, the painting of the great masters, beginning with Giotto.

The Florentine school of art aims at the expression of human feeling. The educational culture out of which it grew had, in those later mediæval times, developed a similar ideal; in that stage of its growth it tended to a peculiar exaltation of the spiritual part of man as, transforming the material. It had adopted from the superstitions of all countries a collection of legends and perverted myths, which created for it a realm of imagination hardly less real than life itself. Education, in reviving, wearied itself in the universities with the discussion of questions of difficult, often of impossible, solution; yet, at the same time the industries began to improve, commerce and manufactures formed the serious business of life. The contradiction was characteristic of the age itself. Luxury too often crowded comfort to the wall; the splendor of occasional festivals was to the every day life as precious jewels upon sackcloth; between monarch and people was yet a great gulf fixed, but through all, the age kept a firm hold upon the ideal and realized for itself, however imperfectly, a definite aim toward which, through all contradictions, it strove.

So out of seeming chaos there grew up love of intellectual activity, admiration which was almost reverence, for classic literature, and in all and through all that gradual working toward freedom which bore flower in Dante and in the painters. In Dante alone are epitomized all the peculiarities of his age, the superstitious reverence for the great of old, which regarded Virgil as a wonderful magician, the belief that spirits emancipated from the flesh could still suffer in their material bodies; the literalness, the grotesque-

ness, the tangible terrors of his hell, sum up the beliefs of his contemporaries, and of an age which yet bears in all its movements, evidence of growing faith in the divine mission of humanity. So the religious idea of the time manifests itself in Dante with his profound sympathy and eternal sorrow, in Gothic architecture with its weird beauty and endless aspiration, in Leonardo and Raffaele and Michael Angelo, painters of the Passion and of the Resurrection.

I have said, that could the Christian ideal find as complete embodiment as did the classic, its art would rise higher, but that even through a form of such adaptability and power as poetry, it still fails of any representation, at all adequate; to a certain extent, the same thing is true of our educational systems. Any true form must aim, like the classics, at the culture of the individual man, and not except, incidentally, at the training of the citizen; but the harmonious rounding of the whole nature, which was to the Greeks a matter of comparative ease, becomes so exceedingly difficult in our times that even the attempt is scarcely to be recognized. The exaltation of the mental and spiritual, renders the accord of mind and body so difficult that their harmony, even if aimed at vaguely in our systems of training, is too generally regarded as an impossibility to receive much attention in a way to secure practical results. The consequence is, that willing and doing are so separated that the body becomes the mere slave of the mind, taking too often, in the very meridian of life, fearful slave's vengeance.

Manifold contradictions, arising from our complexity of civilization, reflect themselves in both art and culture, which, without a high and sustaining confidence in the soul's eternal destiny, leave the mind of him who would attempt their solution forever in the realm of uncertainty. Divided as the modern world in large measure is, between those who live under the dominion of intellectual authority and those who, declaring themselves emancipated, have, in their search for truth, been satisfied with its appearance, and who, with the best intentions, have produced in the moral order discord alone, it is sufficiently evident that an art form, which in any fair manner reflects the time, will attempt the representation either of one of these phases of thought, or of a combination of the two. The perfect representation is only possible through the finding of a universal which shall contain each particular, effecting in art the reconciliation which a true philosophy effects in thought.

Our artists stand related to us in a manner differing widely from that in which classic artists stood in their age. The classic artist was satisfied to represent what he saw, and to see what the rest of mankind saw, the artist who would adequately represent the spirit of today must do infinitely more. He must look through and beyond the outward phase of things into the spirit which our modern education rather conceals than exhibits, and for the spirit thus recognized in its completeness we must devise a form more adequate than that which nature, in the adverse conditions of modern civilization, is competent to give. He thus becomes an interpreter to man of humanity. Greek tragedy, when compared with Romantic, exhibits the difference admirably. The one depends wholly upon action. A certain deed, almost apart from the motives in which it originates, brings down a certain punishment. Take a drama of Shakespeare. The tragedy is contained in the characters, and is therefrom developed. Shakespeare has no

concrete real life form which he may imitate; out of scattered material he creates a new universe, through which runs a divine purpose and which is subject to divine laws. Göthe, in his way, does the same thing; he finds, however, in the culture of the individual, a cure for all the incongruities of life, and hence returns to the classic theory of education which he informs with his clearer insight. Shakespeare and Göthe stand to their age, not so much in the character of representatives as of interpreters and teachers.

The mass of the so-called art of our day represents many different phases of activity, but sums up nothing, interprets nothing, teaches nothing; it has no clearness and no certainty. The very real difficulties which beset every human being in his way through life, seem imperatively to demand that he be at least left free to deal with those difficulties fully and fairly unaffected by the morbid self-questionings or the religious sentimentalism, or the perverted ideas of duty which abound in popular poems and novels, and from which genius itself is not always free. True art has no office with the abnormal or the diseased; it is founded upon and must return for inspiration to nature, whose whole effort is toward the restoration of order and health. The end of intelligent effort in life is to bring man into harmony with the divine purpose of creation; to make man capable of such effort is the aim of all true education; to represent this harmony is the aim of all true art.

Without this fixed central point, all labor must fail, and no attempted art can really hold the mirror up to nature. This fact our artists frequently fail to realize. Even where current forms are not false, they are but partial, and each work is limited through its author's limitations, which, whether they be ours or not, yet leave the work essentially valueless.

The same influences which have tended, in our civilization, to bring about this baneful result in art, this attempt to get at the essence of things from the outside through observation of phenomenal phases, with the doubt and consequent sadness which must follow the inevitable failure, have also, in like manner, affected our educational systems, and have led us to forget, sometimes, that all our training can do nothing more for man than to develop his nature from within.

The people who have really thought out the problem of life for themselves are very few, and until their number is greater, educational systems must in most places be constantly endangered, since they will be ignorantly attacked and as ignorantly defended—adopted without sufficient reason and abandoned without sufficient cause. Uncertainty as to the end must involve uncertainty as to the means. Separation of willing from doing all our attempts at art suggest, and to a considerable extent present systems of all kinds foster. Appeal to reason we must, but let us prepare it for the appeal.

Nor must we forget, that if the artistic work of our own generation is most of it barren of good results, either as an epitome of the age, or as an instructor and guide, to the real spirit of this time no true art form can be alien, whether it belongs to the age of Pericles or the age of Elizabeth; whether it be revealed in architecture or in sculpture, in painting or in poetry. In each we are to search for the true spiritual significance, measuring ourselves against its height. The work of art in individual education, it is hard to overestimate. It inspires and elevates at the same time that it urges to achievement; it offers reconciliation for the contradictions of life, and opens

to the weary and the sad, a realm of pure joy and perfect freedom, in which may be satisfied the spirit's profound needs.

We have endeavored, then, to show, in a sense historically, that the free human spirit, eternal in its destiny, has sought throughout the ages, to comprehend itself and to realize its own mission; that in the degree to which this self-realization has been attained, man has directed his efforts at education wisely, and has represented the ideal in art successfully. We have tried further to show that this self-realization, involving, as it must, culture and progress, is sensibly affected by art in its reflex influence; that losing in those materialistic ages which follow close upon periods of highest development, its purely spiritual hold upon the ideal, it is constantly recalled thereto by its own representatives; that true art—being such by virtue of its embodiment of universal principles—appeals through its universality to subsequent times as to its own, and becomes to each more and more an interpreter and a teacher—more and more completely reconciling the human and the divine; more and ever more completely freeing man from the “blank misgivings of a creature moving about in worlds not realized.”

Dr. J. R. Buchanan, of Kentucky, followed with a paper on

#### FULL-ORBED EDUCATION.

Iconoclastic reformers are often tempted to criticise society, and the barbarism which still exists, even in the brightest light of modern civilization. But after their scorn has been expressed in the strong language prompted by a sense of justice, a calmer and deeper style of thought suggests that some other feeling than anger is more appropriate—that scorn for our fellow-beings is not a noble or religious sentiment—and that the constitution of man is the highest known display of Divine wisdom—that the possibilities of his nature are divine possibilities, and the plan of his organization a divine plan, the true grandeur of which has never yet been fully realized.

To conceive these plans and possibilities we should look at man as his creator did, from the interior of his nature, and not from its exterior aspect of reaction against adverse elements, as seen in history during his progressive development. This interior study of man is vastly more hopeful and pleasing, more brilliant and more philosophically true; than the empirical study which simply observes what men have been, and what nations have achieved.

It is the business of education, in its full power and dignity, to realize this divine ideal so far as possible in the actual man, and to be content with nothing less. Not that we can in this century anticipate that higher organization which coming centuries are sure to produce, but that we can, if we have a just conception of our duty, attain something like that *spiritual* power and perfection, which would rival the *physical* power and perfection of the accomplished gymnast, on whom we look with admiration. This much, at least, we should seek, and I think something more; for the range of man's spiritual development is not limited like that of his body by the rigorous laws of matter, and the difference between a great and a puny soul is greater than the differences in men's bodies.



There is much to criticise in the systems of education now in vogue, which are gradually emerging from the shadows of the dark ages and becoming rational; but instead of undertaking so tedious and ungracious a task, let us look at education as it *should be*, and therefore as it *must be* hereafter.

I take it for granted that no intelligent teacher doubts the proper function of education to be the *complete* development of man. The methods of that complete development are not yet fully understood, and its practicability in our schools and colleges is not clearly seen by many—but the old traditional notion that Education is nothing more than a cultivation of the intellect by text-books, or by any other means, is not even worthy to be mentioned in this enlightened assembly.

All that man attains is attained by growth; and growth is a process which can be fostered or retarded. The tree may be dwarfed until it occupies only a little box in the house, or fostered until like the giant trees of California it becomes the grandest feature of the landscape.

The function of education being development or promotion of the growth of everything that is desirable, our first question as educators should be, what are the powers of man which need cultivation, and the second,—what are the best means of efficient cultivation which are available?

The view which I derive from scientific Anthropology does not differ from the most obvious suggestions of common sense, viz;—that man has a fourfold division of his nature or faculties. 1st, the intellectual; 2d, the moral; 3d, the executive or practical; and 4th, the physiological. This is the order in which they have arisen before the literary mind for recognition and for education. The intellectual is attended to; the moral is not entirely ignored; but the practical and physiological are still deplorably in need of a bold advocacy of their just claims.

The object of this paper is to advocate *the equal claims of all four*—to assert that the public should firmly demand, and that we as educators should concede and prepare to give the full fourfold development of man—that collegiate institutions should turn out not merely learned men or cultivated men, or literary adepts, irrespective of their moral character, irrespective of their capacity for the business of life or for any success—irrespective of their physiological perfection or capacity to live long enough to make their life something more than a failure—but *men*, complete in all things, of whom success can be predicted with certainty—who are amply supplied with useful and ornamental knowledge, whose moral nature is so full, so strong, and so well trained, as to make their arrival a good fortune to the community that receives them—whose practical knowledge of *the productive arts*, and executive ability enable them to enter at once upon the business of their lives, and take rank above all who have not had a similar education—men whose constitutions have been so trained and improved as to justify the prediction that their longevity will exceed that of their ancestors, and that their whole lives will be lives of usefulness and happiness. Such is the meaning of “*full-orbed education*,” which fills out each quadrant in the vast circle of humanity.

It is obvious that the limits of a paper here do not admit the consideration of each of the fourfold divisions, nor even of a full synopsis of the principles and practicabilities of one. I can but present this thesis, which I shall hereafter maintain before the public in a systematic work—that any system of

education is defective which does not perfect the fourfold development of its pupil—which does not as far as possible guarantee four things. 1st, his health and longevity; 2d, his practical success in business; 3d, his honorable, beneficial, and happy life; and 4th, his independent, sound, and correct reasoning, based upon an ample fund of knowledge.

Practical and hygienic education are excluded from our consideration by want of time. Intellectual education is in a deeply interesting state of progress, and the principles which I have maintained for forty years are no longer treated as visionary, but have thousands of enlightened supporters who are fast procuring their adoption. There is a vast interval of progress between the first general educational convention, which I attended at Cincinnati in 1833, when Peers and Grimke, Weld, Kinmont and Alexander Campbell were in the field, and the large enlightened assemblies of to-day. Feeling quite sure that the enlightened teachers of America will consummate rapidly the revolution in intellectual education which is now in progress, and give to posterity not only more valuable knowledge but better, bolder, and truer thinking than the past has known, I invite your attention to that which just now seems most *immediately* important, and most in need of revolutionary thought—the *importance*, the *necessity*, and the *practicability* of MORAL EDUCATION.

No one will deny that moral education is desirable and necessary, or that to a certain extent it is practicable. But beyond any claim that has been made in its behalf, I affirm that moral education, as it should be, is fully as practicable as intellectual education, and is also much more important. If then, it is equally practicable and more important, why are not our schools and colleges pre-eminently devoted to making moral attainments, instead of being so exclusively devoted to intellectual progress? Why is it supposed possible through education to remove ignorance and develop intellectual power, and not considered equally possible by education to remove crime, abolish the necessity for jails, and develop a moral power that shall lead and elevate society? That it is *equally* possible is so clear to me that I am even tempted to speak of it as self-evident—for intellectual education is simply an increase of the power of the intellectual faculties by normal culture and growth, attended by an improvement in their physical organs—an improvement in the nerve structure and circulation of the frontal brain; and moral education (*mutato nomine*) is exactly parallel, being an increase of the *moral* faculties by normal culture and growth, attended by an improvement in their physical organs—in the nerve structure and circulation of the superior portions of the brain, which we know by decisive experiments in vivisection (fortified by my own experiments on the living man) has not physiological but only the higher psychic functions.

Yet notwithstanding exact parallelism and equality in the phenomena, the law and the philosophy—the great educational institutions of the world are entirely intellectual institutions, and sometimes even less than intellectual, merely literary institutions. They are never ethical alone, they are never as much devoted to ethical as to intellectual progress—they never recognize the *equal* claims of ethical development. They do not even have any distinct conception of an ethical purpose, except in occasional reading about ethics, in provision for religious services, and the enforced observance of the good habits which are necessary to the existence of such institutions,

which promise in their extensive curriculum much knowledge and mental discipline, but offer no guarantee of the attainment of the virtues without which all knowledge is worse than an illusion.

I claim, and I think no one will deny the great superiority of the moral to the intellectual segment of humanity. It would be better to let every literary institution perish than to maintain them if literary cultivation involved the ruin of the moral element. For the moral nature is the very end and aim of human existence. It is all that renders life endurable here or hereafter; its absence sinks us into immediate misery here, and that misery halts not at the grave.

In the moral nature we live and move and have our being and happiness—and although it may be a difficult psychic conception to realize, I cannot but believe in the light of psychic science that the destruction of the moral nature would carry with it the partial destruction of the intellect, and perhaps its total destruction would be the total destruction of our spiritual life—the annihilation of our immortality.

It is simply as a basis for this moral nature that all our other powers exist and work. The animal, the intellectual, and the practical powers are simply its basis and support, as the roots and stem of a plant sustain its crown of foliage and flowers—from which come all its beauty and its wealth for the harvest.

Why then, recognizing this most royal element of humanity to which all its dignity and worth are due—this royal element to which we all concede supremacy—the supremacy of rightful control—in the possession of which we are rich and rich forever, but without which we are utterly bankrupt, abject, and wretched—why has not its rightful royal supremacy in education been everywhere conceded? Why is it that its subordinate—its Secretary of State, the intellectual power has been enthroned, obeyed and served in all educational institutions, and the rightful monarch been kept far out of sight—recognized only to the extent that obedience is recommended and open rebellion prohibited?

I make the demand in behalf of this sovereign power that it shall be enthroned and receive tribute directly in all educational institutions, and that its intellectual prime minister shall hold its rightfully subordinate position. This may be a figure of speech, but it is that perfect kind of figure which expresses the exact truth—and that truth is that colleges should be primarily ethical and secondarily intellectual institutions—the intellectuality being the servant of the moral nature.

That these are revolutionary principles, I admit, but it is time that the world should make an effort to live in consistency with its own avowed creed, and I am doing nothing more than to demand this consistency.

The superiority in importance of the moral nature was equally conceded by the solid Locke and the visionary Rousseau; but neither realized the logical consequences of the concession. Neither advanced beyond the idea that intellectual culture was the prime essential object of education, in the progress of which ethical influences might be incidentally introduced.

That the most important possible result of education should receive the greatest amount of attention, and should be the dominant aim, the dominant influence to which all else should be tributary, is a conception which

has not yet been maintained, although it is the most obvious inference from the asserted premises of educational reformers and of all ethical teachers.

The obvious inference was held in abeyance by educational authors because they saw not how to act upon it. Neither the bold and solid reasoner, Locke, nor the reckless innovator, Rousseau, could take the necessary step when the path before them was a blank. The principles and methods of intellectual education *per se* were familiar but the corresponding principles of moral education, *per se*, were not comprehended in their philosophy. To establish a school for moral education, in which the intellectual education should have been subordinate, would have been a sudden revolution for which they were not prepared. The moral nature therefore has been left very much to the laws of its spontaneous growth, and the inevitable influence of circumstances, with occasional admonitions and exposition of duties. I respectfully suggest that this is entirely insufficient.

Would it have been considered sufficient for the intellect, if the entire curriculum had given us only moral education, with just so much of the intellectual as must have come in incidentally, and could not well be excluded? Would that have made profound scholars? At any rate it would have done as much justice to the intellect as the existing system does to the moral nature.

No system can entirely degrade the pupil. The intellect will grow whether it is specially cultivated or not, and so will the moral nature.

In proposing to make virtue the paramount object of education, I do not propose this in opposition to intellect, as intellect has long reigned at the expense of virtue, for intellect and virtue are so harmonious in their nature that it is impossible that they should be entirely separated. They form a natural alliance, in which however, virtue is the older brother, the stronger power, and buoys up the intellect, while on the other hand intellect has no equal power in sustaining virtue. Therefore if virtue should absorb too much of our attention, intellect cannot suffer greatly, although when intellect becomes too engrossing, virtue inevitably suffers, has suffered, and will suffer.

Let it be distinctly understood that in proposing a system of conjoint moral and intellectual education I do it in behalf of intelligence as well as virtue, believing that it will insure nobler and greater intellectual attainments, and that the two cannot interfere with each other, but will go forth conquering together, as light and heat go hand in hand; and as the intensity of accumulating heat becomes an addition by incandescence to the glow of light, so will the warmth of the higher sentiments produce the luminous glow of intelligence which may be called inspiration.

With these preliminaries we come to the practical questions. 1st. Is it possible to give the moral faculties the same degree of efficient cultivation as the intellectual, and to make them the dominant guiding elements of life? 2d. Is there any simple, efficient and certain method by which we can proceed directly and surely in the cultivation of the moral elements as we do in the cultivation of the mathematical and lingual capacities? In short, can moral education be carried on with as definite a method, as definite progress and as satisfactory results as we realize in mathematics and gymnastics?

The first question is the grandest that can be submitted to the philosopher, the philanthropist, or the legislator. It is the question whether crime can be abolished by educational processes—whether the long centuries of private conflict and public war can in one or two generations of efficient education be brought to an end, so that mankind may start in a new career which shall know no convulsions, no recessions, but a steady onward and upward progress from good to better—from earthly toward heavenly life.

The second question as to a simple and certain method of doing these things places us on the firm foundation of science, which assures us *a priori* of success, whether or not we can obtain the verdict of experience. But I propose to show that experience and science unite in testifying to the power of moral education and justifying the most ardent hopes of the philanthropist.

We cannot accept that cold cynical view, born of selfishness, distrust, and unfortunate experience, which makes selfishness inevitably the predominant characteristic of all mankind, against which it is vain to strive, and which must inevitably defeat all schemes of moral education.

The laws of nature do not insure the fixed predominance of any class of faculties. The world is always full of examples of the higher virtues in predominance—of disinterested love, patriotic devotion, religious consecration, and superlative refinement. It is not only thus in fact, but it is *inevitably* thus, from the very law and condition of human existence. Without the mother's disinterested love, the human race could not continue; and whenever any nation or tribe becomes entirely debased in selfishness and vice it ceases to perpetuate its worthless existence, and gives way to a nobler race. We have, I admit, profligates, drunkards, and murderers—but alongside of these debased lives we have angels in humble guise—mothers who toil unto death for children, wives who cling to the hopeless drunkard, friends who risk their property and lives for friends, physicians and nurses who face the deadly pestilence and fall before it, heroes who die in defense of liberty and right. In the grand octaves of the human soul the higher notes, though they may make less noise than the lower, are perhaps as often heard by the listening ear.

What man shall be is not a matter of unvarying necessity, fixed by an evil organization, but a matter within the control of an enlightened human providence, as surely as the circumstances of social life. An enlightened administration may remove typhoid fever by thorough drainage, and it is equally possible to remove crime by removing its causes and introducing moral education.

Taking up our first question, I affirm the omnipotent revolutionary power of education. Doubtless there are clergymen and church members present who can testify that they have seen men after years of depravity suddenly converted to a religious life and their entire deportment revolutionized—the change being effected in a very short time or sometimes even suddenly. If there is affirmed to be anything miraculous in such changes, it is that kind of a miracle which can always be reproduced when the same conditions exist. As such changes are wrought against the power of habit and settled modes of thought and action, they illustrate the far greater facility of moral education, which deals not with settled habits and hardened constitutions, for a short time, but with comparatively undeveloped minds and tender, pliable

constitutions for a number of years. Take a young boy and in ten years you can make him a Protestant, a Catholic, a Jew, a Mahomedan, or a total disbeliever in religion ; moreover you can as easily make him a profligate, drunkard and thief, or an ornament to society.

The manufacture of drunkards and thieves is continually going on (much assisted by our prisons), parallel to the development of good characters, and these facts are sufficient for our purpose ; but we have the still stronger fact that the youths who have already become criminals may be and have been snatched from the jaws of destruction and converted into estimable citizens. In observing such a fact we remove every doubt that moral education is competent to take charge of the young population not yet criminal and establish them in habits of virtue. I might very profitably occupy an hour in this demonstration—in showing the power of the reformatory institutions in America and Europe which take what would seem to be the most abandoned and hopeless youth, those who have begun life as criminals, and in a few years restore the greater portion to society with correct habits and characters that command the confidence and esteem of their teachers.

For brevity's sake I must limit myself to a single example—the State Reform School of Ohio, located near Lancaster. In that institution none are received but those who have been convicted of crime—youths from six to nineteen years of age, guilty of a variety of crimes, up to burglary, robbery, and arson.

The Reform School is on an open farm of near 1,200 acres, and although the boys are sent there as a punishment for crime (many being sent as incorrigibly bad) the attractive power of a rational system of education is so great that no guards, walls, or prisons are necessary to detain them, and few escapes occur. There is no corporal punishment. The system of education is a harmonious combination of the intellectual, the moral and the practical—half their time being spent in productive industry, and the other half in intellectual education, while moral instruction constitutes a leading feature of their daily exercises, by which a speedy reform is effected. The Report of 1873 says :—"we receive bad boys and see them greatly benefited—idle boys and see them become industrious—vicious and revengeful boys, and see them become mild and teachable, profane and obscene-speaking boys, soon to find that no evil communications proceed out of their mouths."

The Report of 1869 says :—"Words of profanity and vulgarity are never heard from their lips; *quarrels are unknown*; not a seat in the schoolroom, not a wall is defaced by cutting or marking, or soiled by words or pictures of impurity. They are loved and trusted, therefore they are contented and like good boys stay at home and do their duty."

"No private dwelling house in this State (says the report of 1870) presents less of the rudeness and vandalism that with knife and pencil deface and defile its walls and furniture than ours. The same is true of our schoolrooms; not a seat or desk is the least injured. The wanton waste and destruction of property is nowhere to be seen. \* \* \* In no house or village in the State are the sacred hours of the day of rest, of worship and improvement, more appropriately and profitably spent."

Under such influences they are kept until they show by their deportment that they are worthy of entire confidence, and fit to become respectable members of society, which is generally accomplished in two and a half years.

Their future career has been observed as generally successful, and annual meetings of the *alumni* are held at the school, in which the success of those who have gone forth is a brilliant encouragement to the pupils. [For a fuller exposition of the power of moral education I refer to a paper in Morton's monthly, the "Home and School," (for March, 1875) published at Louisville.]

Let this be accepted as an example of the power of reformatory moral education, which has been exhibited elsewhere, in the Rauhen-haus of Hamburg under Mr. Wichern, and in the school of Mettrai in France, and many other schools of England and America. There are about a hundred industrial reformatory schools in Great Britain, and of the more than 25,000 pupils who have passed through them, only about three per cent have ever returned to crime. They are already diminishing the supply of vagrants and criminals so efficiently that Mr. Barwick Baker says that at Gloucester, where they had in 1844 seven jails and 870 prisoners, they have pulled down six of the seven jails, and had six hundred fewer prisoners in 1872 than in 1844.

It would require the eloquence of Demosthenes to express the inestimable value of these demonstrations to humanity—demonstrations of the *power of education to abolish crime!*—demonstrations that if we allow a race of criminals, a dangerous class, to grow up in our country, the responsibility rests upon *us*—primarily it is true, upon our legislators who have the power to place all young criminals in reformatory institutions, but ultimately upon *the people*, and upon the teachers, the friends of education, whose duty it is to keep the public mind enlightened upon this subject.

That the minor evils, immoralities, vices, and selfishness of society are as amenable to moral power as the major evils, I think must be conceded. If St. George can conquer the dragon he can certainly conquer the wolf. If the amount of moral power which can revolutionize the nature of a depraved young criminal be applied to a youth of no decidedly vicious and criminal impulses, it must evidently lift him proportionally and bring him from an average to an elevated character. We must therefore regard the demonstrations given by the reformatory institutions as absolutely conclusive in reference to the efficiency of moral education; and the fact that it is as potent for virtue as collegiate education has been for intelligence. The inevitable inference is that as we have this power we are bound to use it and to consecrate education primarily to moral development—its most important object.

This brief statement of the case is necessarily more abrupt and dogmatic than is desirable, but the limitation of time allows me only to give the hard, naked proposition and trust to your enlightened liberality for its appreciation.

We approach now the second question—the principal object of this paper—the *law and the method* of moral education.

The condition of all growth is exercise. Exercise of the muscular faculty, the intellectual faculty and the moral faculty, makes strong men, intellectual men, moral men. But exercise is not the sole condition. *Exercise alone is exhausting and destructive*, and many educational schemes have been wrecked on this immovable rock. Exercise develops power only when accompanied by renovation or nourishment. Exercise alone, wastes the muscle and the nerve, producing prostration which may even be fatal, and ulti-

mately destroying the power by destroying its entire basis, whether material or spiritual—for the powers of the soul can be worn out as well as the texture of the brain.

In the wise administration of Nature, exercise invites nourishment and growth. The very old and fundamental physiological maxim, "*ubi irritatio, ibi affluxus*" expresses the law that wherever vital excitement or action is in progress, the renovating power of the blood with its albuminoid pabulum and its fresh influx of oxygen is busy in building up the structure faster than it is wearing out.

Hence the condition of physical culture is that systematic exercise shall be accompanied by systematic supplies of good food and good air to give the essential elements of that growth which follows exercise if the plans of Nature are obeyed. The rational driver, by managing his horses on this principle brings them to a perfection which is rarely seen in the uncultivated animal, while the cruel taskmaster by overwork and underfeeding soon deteriorates and kills them.

In such facts we see the *law of education*. Intellectual education being designed to increase the power of the intellectual faculties and the front lobe of the brain, requires intellectual exertion as its prime necessity, and along with that exertion must come abundantly the renovating nourishment—the pure abundant blood for the front lobe of the brain and the pure intellectual pabulum for the intellectual faculties. The material nourishment and the spiritual nourishment are equally necessary.

We cannot make bricks without clay. We cannot exercise the front lobe in thought without blood, for the moment the supply of blood is cut off, the brain becomes inactive and the spirit power has no manifestation in the human body. An essential necessity of intellectual culture as of all other human culture is a good supply of healthy blood, without which every faculty is enfeebled, and growth becomes impossible. The necessity of physical health is well known, and perfect blood is its expression and its criterion. But the energy of cerebral circulation *depends upon the higher sentiments*, which are buoyant and animating; without which our powers are destroyed by gloom, lethargy, indolence, fear, and nerveless prostration.

*The moral energies are therefore necessary to intellectual education*, and he who can give the best moral education, who can inspire the greatest amount of hope, resolution, love, religion, conscience, zeal, and benevolence, will have the greatest success in energizing the intellect and giving it healthy activity and growth. Hence the introduction of *true moral education* into the college will be the commencement of an intellectual energy and brilliance beyond all precedent.

While the brain has its pabulum in blood and oxygen, the spirit has its spiritual pabulum, which is just as necessary to its life and growth as blood is to the brain. That spiritual pabulum we find in knowledge or ideas. It may seem an eccentric thought to some that the spirit is fed and developed by spiritual food as much as the body is by carbonaceous aliment, but nothing is clearer when we consider it patiently.

In infancy the spirit is as feeble as the body; body and soul grow together to the fullness and power of manhood. But the body cannot grow without its food, nor can the soul grow without spiritual food—the ideas and sensations which come through the senses. Enclose the infant in an iron box,



excluding the influx of knowledge by vision and hearing, and it must remain in an undeveloped idiotic state. Take it out, and the inevitable influx of knowledge from the earth and air by light and sound will develop its spiritual life. Add to these the influx of spiritual power and knowledge through education, and the soul attains its noblest growth.

Exertion without this food is as incompetent to develop the soul as the body. The infant in an iron globe can by no possibility develop its soul by any amount of exertion, for it is undergoing spiritual starvation, which is just as real as starvation of the body can be.

Spiritual food or knowledge is therefore as indispensable to intellectual development as albuminous food to bodily growth. Hence the old discussion as to the comparative importance of knowledge and mental discipline is very unprofitable. We might as well discuss the comparative necessity of food and exercise to a gymnast, or whether we can raise the finest horses by giving them unlimited oats or unlimited work. Neither man nor horse can exist without food, though they may exist after a fashion without exercise. The system of much work without much food may make a lean and bony looking animal but not a marketable horse. The system of mental work without mental food is the old University system inherited from the dark ages, which in its prime made only shallow thinkers and ingenious cavillers. Prof. Quick in his work on Educational Reformers claims that a Cambridge graduate who has had more discipline than knowledge has the satisfaction of knowing that he can very soon acquire anything he wishes to learn. So we may suppose that a poor, bony horse by twelve months devotion to oats can acquire a better development and become a valuable animal.

The victim of the old style of University discipline may think his mind in the best condition because hard-worked and lean, but when he comes to test his powers he will find that mental poverty is not mental strength, and that while a normally cultured well-stored mind abounds in just, true, and comprehensive conceptions, his own discipline without sufficient knowledge enables him only to grind out tedious verbal platitudes which so often abound in the utterance of educated men of limited resources as to knowledge.

The mind cannot be developed or even exist without knowledge, though it may exist in a torpid fashion without exertion. Mental development requires constant, regular, wholesome supplies of mental food; figuratively we may say the soul requires its three meals a day as well as the body. For every day of intellectual fasting when nothing is learned, for every day of prison rations when the indigestible husks of knowledge (without wheat) are given as the only food for laborious mastication there is a loss of growth to the soul which in time becomes absolutely stunted; and if its spiritual anatomy could be made visible, we should find that the years spent in certain stupid harrassing schools were marked in its growth by a withered condition as the consecutive rings on the stumps of trees reveal the years of growth.

The daily regular influx of knowledge is the indispensable condition of true education. To give knowledge is the dictate of love. The good man delights to give children valuable and interesting knowledge—the man of spirit and energy delights to draw out their faculties in vigorous exercise;

but the selfish tyrant prefers to give them nothing and drive them to their labor by the rod, claiming that this is a world of toil and misery, for which he should prepare them by giving them toil and misery at the start.

Let us then understand that intellectual education requires a continual supply of intellectual food or knowledge, and systematic but not fatiguing exertion to insure its proper assimilation into the structure of the soul, and the permanent increase of power.

This view of the dominant laws of culture prepares us to conceive rightly the laws of moral education, in considering which I must protest against the meagre starveling sense which has become attached to the word moral. Neither morality, nor virtue, nor holiness, nor benevolence, nor love expresses fully and satisfactorily the entire ethical nature of man. If limited to one word, we might choose the word *love*, for "love is the fulfilling of the law," and every duty may be rationally deduced from the full conception of *love*. In speaking of *moral* education (from the poverty of our language) I mean the development of a being whom all must admire, approve, and love, in whom patience, justice, friendship, sympathy, liberality, candor, faith, integrity, generosity, heroism, reverence, love, and religion are so happily combined and predominant as to leave nothing to be desired.

The law of evolution for such a being is the law which we have already considered—the law of nurture and exertion. As there is no intellectual growth without the intellectual influx, so there is no moral growth without the moral influx. The intellectual influx is the continual influx from the Divine wisdom, which the teacher merely assists. We cannot open the eyes without viewing the infinite volume of Divine wisdom which surrounds us on every side with an infinity of knowledge of which we are but beginning to appropriate the proximate phenomena.

The moral influx upon which our moral growth primarily and essentially depends is both human and divine. The divine influx of love comes to us in every health-giving breeze—in the vital air upon which our existence every moment depends—in the flowers, foliage, fruit, and grains upon which we subsist. In the abundance of this manifestation of divine love we become healthy, happy, hospitable, and affectionate; in its scarcity we become hungry, gloomy, selfish, avaricious, fierce, and desperate. Thus a supply of the comforts of life is the first requisite to lift men out of the desperate fierceness of savage existence, and the labor-saving inventions of the age are among its greatest civilizing forces.

In moral education, I presume as the first requisite that want, suffering, pain, and hunger have been removed, and that the parental love has provided everything necessary.

The first influx of love is from the mother. It is to the deep, everflowing fountains of maternal love that we are mostly indebted for our moral development. In the warm atmosphere of that love the germs of our moral nature obtain their chief growth, and the strength which lasts through life. The removal of a child from its mother is the perilous period, when adverse influences come in.

If we are to have true moral education in schools, *this influx of love must continue*. The love of the teacher should replace the love of the parents, and the leading characteristic of the teacher should be a loving nature. As this love for the young is more apt to be found in women, I believe they

ought to be the favorite teachers of the young, especially of boys, although the higher energy of man is also necessary as an educational power to elicit the reverence and subdue the animal nature of ill-trained youths. The entire school should be pervaded with that loving spirit which would constitute a moral power that would irresistibly control and assimilate every new pupil received. When these conditions exist, the moral progress of the youth is sure although it may be insensible and silent. They acquire virtue just as they would acquire the French language by going where there is no other language spoken, and the result is inevitable, even if the pupil be a convicted criminal from a police court.

But we have not yet considered the moral exercise or training which constitutes the elevating power of education. If the four years of the literary curriculum required to be supplemented by four years more for the moral course it could not be said that the time required would be too much for its importance. But there is no additional time required! The time consumed by ethical exercises will be fully compensated by the additional energy and progress which it imparts to the intellectual course.

If the ethical course were in itself worthless instead of being as it is, worth more than all the rest, it would still be of extraordinary value as the one thing needful to make a college a successful institution for the development of mind.

The true ethical course proceeds according to the laws of all successful culture,—first providing the moral nutriment in the mother's love, the teacher's love, the love of fellow-students which keeps his own moral nature in active growth. It is utterly futile to propose moral growth in any other way, dispensing with this moral influx; for the moral influx is the breath of life to the moral nature.

The true system of moral education consists of three things—the moral influx, which is its foundation—the moral exercises which build it up, and the moral instruction, which is the outline or scaffolding of the edifice. Without the moral influx as the foundation, the edifice cannot stand or exist; without the moral exercises it is only a foundation, and without moral instruction it becomes an ill-planned, unsatisfactory structure. The essential thing, which corresponds to our collegiate exercises for the intellect is the *moral exercise*, which gives moral progress and power as the gymnasium gives physical superiority.

We come now to the fundamental principle of ethical or emotional education, and although it may seem new in its scientific statement, it has long held its position as a latent unexpressed truth in human consciousness, upon which men have been accustomed to act. It may be stated thus:

*Each of the three divisions of the human constitution—intelligence, emotion, and passion—has its distinct apparatus of action and expression, for its special though not exclusive use.\**

The intellect is the most subtle, delicate, and rapid of all our powers, and therefore operates through and is moved by the most delicate, rapid, and subtle of all physical agencies, which is light. Its chief instrument therefore is the eye. Whatever impresses the eye addresses the intellect primarily and not the emotions, which are secondarily roused through intellectual as-

\*These three divisions correspond to the anterior, middle, and posterior regions of the brain.

sociation. The eye, therefore, which is the chief instrumentality of intellectual education, is not the leading agent in moral education.

On the other hand, the animal passions or energies operate through the muscular system and the spinal cord, including its sensitive and motor columns. Their action is far slower than that of the intellect. They are moved and impressed by physical pain or pleasure and express themselves by forcible muscular action. The man of predominant animal passions can scarcely govern his muscles so as to keep them quiet when he is excited.

The emotions, generally, including both the emotional energies and the more purely ethical faculties are intermediate in rapidity and delicacy between intellect and animality, and are expressed and developed by an intermediate agency, not so rapid and delicate as the eye, nor so gross and slow as the muscles. The operative medium for the emotions is *sound*, which is less subtle and rapid than light, but more so than mechanical force. Hence the chief channel for their *impression* is the ear, and for their *expression* the voice.

The voice playing upon the ear, rouses the entire gamut of human feeling. The orator moves and carries his audience along with him, but when the same words are put in print, we are often surprised at their lack of the force, the interest and the charm which belonged to their utterance. The sermons of Whitefield which had such magical power are uninteresting in print. So a familiar song well sung moves us to enthusiasm or tears, no matter how often repeated, but when we review it in print, the oftener it is repeated the more tiresome it becomes.

The charm of the orator, the minister, the tragedian, the singer, and the woman that we love lies in the power of their voices to move our soul's best emotions. The solemn charm of the Sabbath lies in its deep silence, its reverberating bells, and the earnest singing of the congregation. Even amid the grim realities of war and military discipline, martial music is considered necessary to rouse the heroic sentiments.

When the teacher illustrates a proposition on the blackboard he reaches the intellect promptly and is thoroughly understood, but it is a quiet, lifeless, purely intellectual operation, which gradually exhausts without giving any animation. But when he speaks out to convey the same ideas, he rouses every one in hearing, and brings their feelings into play, giving animation to the countenance, and a quick circulation to the blood which increases the intellectual and moral energy.

If we would rouse our emotions on any subject, we do not achieve it by silent reading which makes us calm. We begin to talk or we address a public assembly, and we find that our emotions are roused by our voice, and sometimes even liable to carry us away.

This principle runs through animated nature. The bird sings itself into gladness. The dog barks himself into a pugnacious fury. The lion roars himself into a rage. The bravo rouses himself into fury by imprecations and oaths; the Christian sings himself into piety, and the true orator carries himself and his audience through a torrent of feeling by the tones of his voice.

In such facts we observe that while the voice moves those whose ears it reaches, its strongest impression is on those who are nearest, and the nearest of all for hearing and feeling its force is the speaker himself, whose auditory

apparatus is but a few inches from his vocal organs. Hence every speaker inspires himself, and we may learn this great law of moral education, that *the voice of the pupil is the most powerful agency for his moral culture.*

This seems to me the most important principle in the entire area of educational philosophy, for it is the chief law of moral education; and moral development is *the chief end of human life.* Let the triumphs of art and science perish—let the telegraph, steam engine, laboratory, observatory, and printing press be forgotten, and our libraries perish in the flames—if we thereby obtain the highest moral culture and the consequent happiness and prosperity, we should be gainers by the exchange.

For this high moral culture I believe the guiding principle is this, that *the voice of the pupil is his most powerful teacher,* for with his voice he can place himself on any plane of sentiment that may be desired and keep his position there until he becomes a permanent fixture. Let us take one school and prescribe that for as much as two hours every day the pupils shall not only hear loud, furious oaths, imprecations, and obscenity, but shall be actively engaged themselves in furious profanity and vulgarity—let us take another and prescribe that for as much as two hours daily at proper intervals they shall sing songs of sentiment, religion, patriotism, and innocent mirth—it is entirely certain that the one would add to our criminal population, and the other would present an example of pleasantness, harmony, and order.

Vocal music is especially the culture of the soul. Every note in music strikes a corresponding sentiment and rouses a corresponding organ in the brain. The pathos with which deep feeling expresses itself spontaneously involuntarily in the voice is fully realized in music when we sing naturally or emotionally, and not mechanically according to the mere dictates of musical pedantry. The fiercer tone of martial music, rousing the base of the brain, stimulates the spinal cord and muscles, while the deep pathos of tender sentiment produces a perfect physiological calm by transferring the excitement from the muscles to the psychic regions.

Vocal music is cultivated for the pleasure it gives, and that pleasure is chiefly due to its cultivating our higher, nobler, more animating, and kindly feelings. The most powerful agency therefore in moral culture is vocal music, which is the utterance of the emotional element of language, the vowel sounds, in a manner that expresses their full emotional force.

The simple rule therefore for a school aiming at ethical culture is to have the pupils sing through the day often enough to keep them in a happy, animated mood—all the higher emotions being elicited by the character of the songs—some for animation and energy, some for calmness and solemnity, some for pathos, tenderness, and refinement. It is not extravagant to say that in a school thus conducted, in which the studies were made interesting, there would be such good humor, cheerfulness, and readiness for duty, such happy content, that the teacher would be relieved from nearly all the labor of authoritative control, and thus finding himself in harmony with his pupils, joining in their songs, he would be able to exercise that paternal kindness and tenderness which would make him beloved, and which by maintaining the kind sentiments generated by song, would make harmony and love the ruling spirit of the school.

Music should be the daily refreshing, animating power. No matter how

difficult might be the intellectual tasks to which their ambition would urge them the signal for a song would clear every brow and diffuse a smile of joy. The songs might often be accompanied by their natural expression in marching and calisthenic exercises or dancing; and five minutes of such exercises would give them more pleasure and refreshment than twenty minutes of disorderly play, besides bringing them into the best mood for cheerful study and obedience.

The rough sports of the play-ground are often the cultivation of a very gross animality, and of no moral benefit, but the exercises connected with song would not only be refining to their manners, but would make the most beneficial of all exercises to delicate constitutions, for *those exercises alone are very beneficial, in which the pleasure and nervous energy developed make the exercise a pleasant and not fatiguing effort.*

I think the experience of teachers will bear me out in the assertion that vocal music properly conducted may be made a substitute for the rod and for all forcible display of authority; and when a school has been conducted for years on so high an ethical plane that the pupils spontaneously do right, it is exceedingly probable that with such a training they will continue to do right when they go into society.

The musical influence must be maintained at the teacher's discretion, so as to keep up the proper tone of feeling, and the exercises may be arranged so as to cultivate the sentiments which are most needed by the characters of the pupils. It has been said that a school of moderate size, say forty or fifty pupils has not enough power in its public sentiment to control vicious pupils who would mislead others. But I think with the vocal system there would be a strong and harmonious sentiment developed, even in the smallest schools which would keep down any tendency to disturbance or disobedience.

If we have truly ascertained the most important principle of moral education—that *our voices are our moral teachers*, we shall find it confirmed not only in our personal experience but in the universal experience of all social history.

In our own experience we know that when as orators we make an impression on the feelings of a public assembly we make a far greater impression on ourselves. No orator can transfer to the members of an audience one half of the moral power which he generates in himself for the deepest passages of tragedy. Nor does any one who assumes the tones of sympathy and condolence with an unfortunate friend fail to move his own feelings.

The moral education of mankind has been unconsciously conducted on this principle for thousands of years. The Greeks recognized the value of music in education. Christianity has been carried through all civilized nations most efficiently by sacred song. The services command respect by their solemnity—the sermons reach the intellect and sometimes the feelings—but it is the songs of earnestness in which the audience engage which subdue their souls and inspire them with a fervor that enables them to resolve to elevate their lives. It is no unfamiliar thing to see men and women thus snatched up out of their ordinary lives as by a strong wind and lifted to a higher plane of existence for the remainder of their lives. In the Methodist church and in their camp meeting, we see perhaps the

grandest display of this power, because they adhere to simple, earnest, emotional singing instead of frittering away its moral power and eloquence in the cold-blooded minutiae of scientific and fanciful music. It was in their songs that the great reformatory power of the Rauhen-haus of Hamburg was displayed, when the children would sometimes be compelled to stop by tears and by the overpowering nature of their feelings.

The moral value of music was familiar to the ancients—to the Spartans and Athenians. It was a prominent matter in Plato's scheme of a Republic and in the school of Pythagoras, who was probably the greatest of the ancient philosophers, every day had its songs and the music of the lyre.

I do not claim this marvellous power for mere technical music, which is as insipid trash as the trashy songs themselves which flood the shops like ephemeral insects to the exclusion of the sterling old songs in which true poetry is allied to soul-moving music. Music is valuable for its eloquence, and if a song or an air has not the power to move the soul and make it better, we have no need of it. Religion is debased by such music, and the last national conference of the Southern Methodist Church at Louisville expressed their disapprobation of it. Prest. Cummings (of Connecticut) remarked in his last annual address, "we have the highest skill of cultivated music that affords gratification by its excellence in itself, but leads not to devotion." Simple eloquence is what we need in music. With such songs and airs religion has gone forth and purified the haunts of crime. With such songs and airs, the College, Academy and Reformatory School will yet be able to *abolish crime entirely*.

It is not the language of blind enthusiasm that I speak; it is the voice of science—the voice of experience. It speaks from the reformatory schools where criminal youths are melted into tears and become objects for the love and esteem of the good. It speaks from the science of Anthropology, which explains the relation of the vocal cords to the brain, and the laws by which each tone is associated in the links of cause and effect with the emotion which produces it, and which in turn responds to its own offspring; and although this science has not been sufficiently diffused for the demonstration to be generally appreciated, the parallel facts of universal experience are entirely sufficient.

I do not affirm that the building up of the ethical life must be by vocal music alone, for there are other ways of carrying out the phonic principle and the teacher's voice itself is a power continually at work for good.

Another method, which is to some extent a rival of vocal music is vocal eloquence in declamation and reading. If we select an ethical reading for a pupil and teach him to read it eloquently or feelingly from the book, or to deliver it as a declamation so as to move the feelings of all his hearers, we cultivate the sentiment as powerfully as by song, and in connection with ideas which make it still more valuable. The choicest extracts of ethical eloquence or pathos which have been moving to their hearers, will be at least four times as effective upon those who deliver them with all the feeling of the orator or author.

While song should be the general moral diet of the school, *ethical declamation* should be the special diet and medicine of individuals—the tonics, stimulants and sedatives suited to particular cases. If we are designing to rear a race of patriots, heroes, or reformers, we might select for daily prac-

tice speeches embodying the sentiments we would fix on their minds. Such practice through a series of years would make an impression that would last through life.

Besides these powerful agencies of ethical song and ethical declamation we have the very important adjuvants of ethical instruction and ethical practice, which the length of this paper forbids discussing.

Ethical instruction requires a wise management by the teacher in government, which I cannot now allude to, and also requires illustrative discourses on all the desirable qualities of human nature, explaining their operation ethically in the life of the student and in the life of manhood—pointing out in detail the duties to be performed, the sentiments to be cherished and the errors to be avoided, in such a manner as to make virtue attractive and interesting. In connection with this there should be ethical examinations not only as to knowledge of ethics but as to the deportment and sentiments of each pupil which he should discuss in a confidential interview with his teacher, and which might sometimes be criticised by his fellow pupils so as to make the public opinion of the school enforce every duty.

The most striking exemplification of the moral development which may be produced is seen in giving the pupils the ethical government of the school. Let them make all their own rules of conduct, and criticise, censure, or even punish if need be, according to their own laws. This is substantially the system which gave such wide renown to the school of Fellenberg at Hofwyl, which I believe has never been equalled in the moral government of a college.

The course of ethical instruction would not be complete without illustrations in ethical biography by lectures and reading, presenting lives which would excite imitation and emulation—making such examples thoroughly familiar instead of the lives of military homicides. Instead of rearing up men to repeat the deeds of Alexander and Bonaparte, we should rather rear up men who would imitate the Roman monk in offering up their lives to arrest the wicked carnage of the gladiatorial battle.

Finally, moral education requires daily ethical practice—the daily performance of duty, lest our ethical conceptions should become mere sentiments. With the training already described ethical action will not be difficult. But there is one species of ethical action which involves a fundamental change in the spirit and moral atmosphere of the college.

*Life is labor.* Life is useful production. Life is *doing* something to sustain ourselves and to benefit others. The fundamental fact of human life—the fact from which comes everything that is good or useful is LABOR. The man who produces nothing useful is simply a failure, a burden to society, and as far as mankind are concerned, it were better he had never been born.

Labor, no matter what the form of the industry, is the fundamental expression of duty. No labor, no duty—no duty, no moral life, but only a beggarly animality. As Pres. Cummings remarked, "Every one who does not labor, having some object in view beyond himself is a sinner in the sight of God." Ethical practice therefore means not sentiment nor talk but work—work for immediate duty and preparation for future duties. There is therefore no robust, solid, durable moral education, capable of achieving great ends, which does not embrace daily duty, daily exertion,



daily labor and a looking forward to future usefulness. Locke maintained that every man should learn a trade, even if he expected to spend his life in gentlemanly leisure. Froude, the historian, said that a man was well equipped for life, who had for his outfit the ten commandments and a good handicraft.

The State Reform School of Ohio could never have achieved its grand results if it had not employed labor as an essential portion of the system, the backbone of its education.

I hold that to make a college ethical there must be an ever impending sense and pressure of duty—not toil, but wholesome, interesting industry. Instead of regarding labor as despicable and idleness as attractive and honorable the pupil should feel bitterly ashamed of a day spent without any useful results.

That incessant industry should characterize the college, and that this industry should not be purely intellectual but should embrace the study and performance of the arts which make a nation great is a necessary corollary from our principles of *moral* education, and leads to a distinct system of *practical* education, of which I can only mention the existence.

Finally, and briefly I claim,

1st, That moral education is worth more than all other education, and should be the dominant aim of our educational systems.

2d, That moral education requires the constant presence of an atmosphere of love, and a constant practice of duty or industry.

3d, That while ethical instruction and criticism are important adjuncts, the chief agencies of moral education are *the larynx and the ear*—the voice, and the hearing which is the gateway of emotion combined with intelligence—of intellectual and moral harmony and power.

The Association then adjourned until 8 o'clock in the evening.

### *EVENING SESSION.*

The Association was called to order at a little past 8 o'clock. President W. W. Folwell, of the Minnesota University, delivered the following address on

#### PUBLIC INSTRUCTION IN MINNESOTA.

In the course of a few months the nation celebrates the centennial anniversary of her birthday. Small account will be made by those who participate, of the mere fact that the nation has survived the vicissitudes of a hundred years. While we shall point with honest pride to the developments and achievements of the century, still the thought uppermost in all minds will be that we are really celebrating the triumph of a principle—the principle of free government—“a government of the people, by the people, for the people.” This is the fact, of which we wish to remind ourselves, and which we advertise to the world by our great exposition and its accompaniments.

That a whole people may undertake to organize and operate a government is no longer an open question.

Now the object of a government is commonly thought of as negative—"to protect persons and property"—to repel the aggressions of hostile communities—to prevent assault, plunder, and anarchy among the citizens;—and with these—in the opinion of many great publicists the public activity ought to cease. When organized society—say they—has chained the human tiger, clipped the wings of the human vulture, and drawn the fangs of the human serpent, her function ceases. This doctrine—the "*laissez aller*" doctrine—has constantly had numerous advocates in this country, at times appearing in powerful, organized masses. By these the wise old maxim, "That government is best which governs the least," has been sadly wrenched from its true meaning and application. Confessedly true of government as a negative, restraining, repressive agent, it has no necessary application to government as a positive, beneficent agent. Because it is admitted that there should be the least possible hanging, imprisonment, fines, and taxes, it cannot be claimed that the people shall not in some public and organized way have certain necessary and beneficent things done. This confusion is due, in my opinion, to the fact that although we have been living under a free government for many generations, most of us have not entirely outgrown that idea of government which has come down from ancient and mediæval times. We have not entirely succeeded in disconnecting the conception of a government from that of a dynasty divinely commissioned to take care of people.

The American people acknowledge no sceptred monarch, but are themselves the government, acting through chosen men as agents. The government may be called the people's agency. We have and use a variety of such agencies, according as the business is of a national, municipal, or other character. We do not use them merely in a negative way to repress disorders and punish malefactors. We employ one of them to carry our letters, a very positive function. We expend large sums of money upon public works. We support the patent office at great cost to the tax-payers. We send out expeditions to discover and explore new lands. We pay some hundreds of thousands to observe the transit of Venus. We employ a small army of men to watch the weather. I doubt if any sane man would say of any of these agencies, that the less they did the better they were, or referring to such functions would quote the maxim, "That government is best which governs the least."

As a matter of fact we see government exercising positive and beneficent functions, *i. e.*, we see the people in their public, organized, legal capacity, *serving themselves*. I think we must admit their right to do so.

It is not necessary for the present purpose to enter into an exhaustive discussion of the limitations and conditions of this positive form of public activity. There will be no difference of opinion as to the chief criteria by which we are to separate public and private functions.

If there be a certain business or interest of universal concern—one which pertains to the whole people—one which private hands and means cannot manage and compass—one which in some sense and degree is essential to the public well-being—such a business, all will admit, must be public.

Now, education is, in our times, such a business. Peoples no longer exist

for dynasties. War is no longer the chief occupation of men and nations. Civilization exists, and the chief business of civilized men is—culture. To make the most of the human powers, spiritual and physical, and to develop them harmoniously—to extend the boundaries of knowledge—to harness and tame the wild forces of nature, and to employ them beneficently—it is for these things that men and states exist. All other employments are mere foraging and housekeeping. Education then, in its noble and comprehensive sense—is what we are living for. It is the chief concern of each and of all. As mere police is the great negative function of the public activity, education must be the foremost positive function; and as the destiny of men is higher than that of states, so is it more noble for the people to organize culture, than merely to organize tax-gatherers and constables. We call the whole world to witness the spectacle of a people governing themselves. When shall we challenge the nations to the grander spectacle of a whole people educating themselves?

Not that we are unfamiliar with the idea of educating the whole people. We have the example of several foreign states attempting the schooling of the whole body of children and youth. But it must be remembered that, though done for the people, it has not been done by the people. Prussia imposes her school system upon her people, just as she imposes upon them her military system. We must rise above this idea in America. We have no superior classes divinely commissioned to guide and instruct their fellow-citizens. We must rise to the nobler conception of the whole people educating themselves, not as a work of necessity nor of charity, but as the natural, legitimate, and rational business of civilized men.

In my opinion the advocates of public education have habitually taken low and insecure ground. The stock argument in behalf of public schools has constantly been, "The State must educate, because intelligence is essential to the existence of the State." This is an argument of despair and abnegation. The public activity is only called in to supplement, to help out, to rescue. Its justification is "extra-constitutional." The stress over it ought to cease, upon the principle, "*Cessit ratio, cessit etiam lex.*"

This argument is vicious for at least two reasons. (1.) It is a *non sequitur*. Granted that intelligence on the part of the citizen is essential to the existence of the State, it does not follow that schooling is. Intelligence does not flow from school-houses only—any more than men live by bread alone. It is not at all difficult to conceive of a community in which children should be so well instructed in the family, that the schoolmaster would have no occupation. There are many who claim, with much plausibility, that it is not necessary either to the public being or well-being that children be taught the arts of reading, writing, or reckoning, but rather that they be well instructed in a creed, a catechism, and the divine commandments.

(2.) This argument is defective; in that the opposers may insist, as they often do, that the public interest has been secured when a certain minimum of rudimentary arts has been taught. Upon such a foundation, all public schooling above the common school is without justification. How often do we hear this plea put in—when public aid is asked to promote the higher education. This middle term "intelligence," in our popular educational syllogism is "undistributed," and so plays fast and loose with us. *Some* intelligence or *some kind* of intelligence is what it stands for. The line be-

tween that which is essential and unessential is now here, now there. No two observers can agree upon it. Of such a plea, a lawyer would say "It is void for uncertainty."

There is an assumption, lying entirely behind this argument, which ought perhaps to be brought forward for a moment into daylight. It is assumed that the State ought to exist. Perhaps it ought not to exist. The Grand Turk would have one opinion, the Bishop of Rome another.

It cannot be allowed to states indiscriminately, to adopt measures to secure their perpetuation. Imagine what a system of schooling the Spaniards, or the Mussulmans, or our own Mormons might, according to such a principle, justifiably establish!

This argument of state necessity for public education must at length be abandoned. It was never anything but an apology. It has perhaps served a good purpose, as the temporary defensive outwork of a beleaguered cause, too weak and timid to take the open field. It is time to advance from this insecure retreat to a bolder and stronger position. Such a one I think we assume when we take the ground already reconnoitered.—(1.) That education must be public, because culture is the chief and paramount business and interest of civilized men. (2.) That the education of the whole people is so great and so costly, that only the public resources can accomplish it, and (3.) that the agencies to be employed are so vast and multifarious that they can only be organized by the supreme authority.

This is no plea of justifiable homicide on the part of the State for slaughtering the monster, Ignorance. The whole matter is removed from the forum of police to that of statesmanship.

According to this principle, no arbitrary limit can be set to the public interference in education. None can say to the people "you may have your common schools, but nothing beyond them." As the field is one and the cause one, there can be but one system, and that must be unbroken, continuous, all-containing. Education is the concern of all. No party, sect, clique, order, or profession of men, may lawfully claim exclusive direction of it. The watchword and motto is, "Education of the people, by the people, for the people." If this principle be sound, the High School and the University take their place in the system of public culture, of right and not by sufferance. The education of the unfortunate classes, the deaf and dumb, the blind and the idiot can no longer be regarded as a matter of charity, but as the legitimate duty of the people. The sooner we disuse and repudiate the self-righteous designation of "Charitable Institutions," the better. The education of the "unfortunate classes," so called, is merely a part of our business, it is not a charity.

It is necessary to emphasize the most obvious inference from the preceding discussion: that the whole educational work must be organized by the supreme authority—that is, by the people acting through the ordinary channels, or through new ones to be created for the purpose. In some States already the people have provided themselves with a special machinery for the work of public instruction; that is to say, they have organized a "government" or administration for that purpose. As a general rule, however, this administration is confined to the common-school instruction, although there are States in which the higher education has been recognized, and partially provided for by the establishment of state universities. But

no State has as yet completely organized education by providing for all grades of instruction. Some beginnings have however been made which will lead inevitably and irresistibly to this consummation. Within a few days, the constitutional convention of a neighboring State\* has been discussing a project for organizing the whole education of its people by forming a State Board of Education, with local auxiliaries, and placing in its control not merely the common schools, but the high schools and the University.

The organization of education, I believe to be the paramount educational problem in America. Whatever merits our schools and school systems may have, in regard to organization we are far behind many less favored nations. France, Germany, Switzerland, Sweden, Italy even, have organized their education. England has not done it, for reasons the same in substance as those which have kept our own States from attempting it. Unable wholly to disabuse our minds of the conception of government as paternal and hereditary, both Englishmen and Americans resent the interference of the public in affairs which they have been accustomed to consider strictly private. This feeling has been strengthened, though not justified, by the claims of numerous religious bodies; some, to exclusive control of the whole educational work, some, to a part of it.

For this lack in organization no one is to be blamed. We are rather to be grateful that so much has already been done. When the English colonists founded in New England the common school, they began a work which it is ours to carry on to perfection. "They builded better than they knew." To have anticipated, however dimly the idea of universal public education, was perhaps their most glorious service. The common-school system, in its substance, no longer needs defenders anywhere. It is when we turn to the higher education that we find confusion and disorganization. This field has been steadfastly claimed by religious bodies as their appropriate sphere of educational activity. The determining motive for maintaining the denominational college has always been the training of ministers to propagate the particular faith and doctrine of the denomination. As denominations have multiplied and extended, their colleges have multiplied, not only beyond the needs of the bodies which have established them, but far beyond the needs of the country. Excessive in number, scantily equipped, and indifferently manned, these institutions are, in the language of President Porter, "wasting the most precious resources of the country."

While saying this let us not fail to recall with grateful admiration the heroic, and unselfish, but still misdirected efforts of the men who have built up these colleges, and who are now literally laying down their lives to maintain them. I have not one unkind word for them nor for their work, but it is for the interest of all, that things be seen as they are, and that the signs of the times be read aright by all. The only charge which it is necessary here to urge against the multiplication of small colleges is this, that they stand in the way of the development of the secondary education. It is safe, I think, to say that there are in some States more colleges than there are efficient preparatory, or fitting schools. For this the small colleges are responsible.

The secondary education is consequently in a rudimentary condition in

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\*Nebraska.

America. It is time that it be developed to its full proportions and assigned to its appropriate position. We have recognized and provided for the "operatives' education," and the "gentleman's education." We need a third education for that immense body of the people who *can* get beyond the common school, but *cannot* get to the college.

It is not, however, merely to fit a few young men for college that the secondary schools are needed, although happily this work falls in with the other and greater business of educating, in a practical way, the men and women who direct the work of the world. It is no longer a small number of young men preparing for the learned professions who demand this secondary training, but a vast body of people, till lately unknown to educators. The common-school education no longer suffices for the farmer, the artisan, the engineer, the miner, the navigator, the merchant, though it may answer, in the opinion of gentlemen who operate the law and medical colleges, for persons entering those "learned professions." The secondary schools must, therefore, have their legitimate place and work, and not merely exist as preparatory schools to colleges. I have blamed the supporters of the small colleges for retarding the development of the secondary education. This has been done by them in various ways; first, by squandering funds entirely inadequate to the endowment of colleges, but often sufficient to the equipment of good academies; secondly, by admitting to their classes, students who have not properly performed the work of the school. It is very difficult to retain an ambitious and impatient youth in school, when he knows, and his teacher knows, that *some* college will admit him. But thirdly and chiefly, by holding on to about two years of work rightfully belonging to the secondary school, which is thus cramped out of its just proportions, and crowded out of its proper sphere.

Still I am bound here to confess that I do not know of any denominational college, however obscure, which admits, as freshmen, boys from the common school and graduates them as bachelors in four years. This distinction has been reserved for some public institutions called colleges and universities. This is "confusion, worse confounded." If a new and crowning argument were needed for the organization of our education I think we have it here.

If we pass on to university education proper we find less confusion because we find that field mostly unoccupied. Poverty forbids, and forever will forbid, the great mass of the colleges from developing into "Genuine Universities." Let us be grateful for poverty when we contemplate the prospect of twenty-six projected universities in a single State. Minnesota had at least five universities chartered before there was a single preparatory school in existence. The stronger and richer colleges already well advanced on to university ground are retarded and embarrassed by the immense load of mere secondary work they are obliged to carry. Full two years of their work is mere school drill, which could be done quite as well and much cheaper elsewhere. The result is a confusion of methods and discipline, great financial embarrassment, and indefinite postponement of the genuine university in America.

I trust that it is apparent that a thorough, orderly, and scientific organization of education is at length needed. This want is much more apparent in our new States than in the older ones, in which the various grades of

schools have arranged themselves into a convenient association, though not into an organism. In the new States, the public system of education has pushed its way albeit timidly and tentatively, beyond the limits of the primary field. Many of them have established (so far as legislation can establish) state universities, but no State so far as I am informed, has yet provided by general laws for any system proper, of secondary schools. The result is a wide and deep chasm between the university and the only lowerschools properly within the system—the primary schools. I say properly within the system, for the high schools carried on in the cities and large villages are municipal establishments, supported by local taxation, independent of State control, and organized rather according to local circumstances and a fashion of the times, than according to any general educational policy. The “independent school district” system must at length be replaced by a better and broader one—a system which shall unite the high schools, the primary schools, the university, the normal schools, and the institutions still falsely called charitable, into a single, harmonious organism.

This gulf between the state universities and the primary schools has been bridged over temporarily by the preparatory departments of the universities. It has not until lately been possible to persuade the local boards of education who control the city high schools, that it was for the interest of all to prepare students for the university. The change for the better in this respect is encouraging. It is a move in the right direction.

It was perhaps superfluous to argue at length in favor of the extension of public interference in education beyond the primary schools. The fact is that in many States the public system, if system it may be called, has already occupied (usurped, if you please for the present consideration) the whole field. The high schools in our cities, embracing in their courses many studies of the college, it is only under peculiar circumstances that private academies can exist alongside of them.

Leaving out of account for the present all private and corporate institutions of learning, we see that the people have already resolved to provide themselves with a complete hierarchy of schools. This being the case, no one will deny that for this, there must be organization, complete, exhaustive, rational.

Regarded merely as an industry, education probably stands next to agriculture in the amount of capital invested and labor employed; and yet these are not a tithe of what they ought now to be. Mere financial economy will at length compel a careful and wise organization of our public educational agencies. States will not forever continue to pay universities for doing work of the secondary schools. They will rather wisely and generously contribute to building up a great galaxy of high schools and academies, all public in some sense, to do that work.

*The State having taken command of the whole educational forces, there is no refuge from the conclusion that she must organize them upon sound principles. She alone has the authority, the power, and the motive.*

We come then to the question, Upon what principles shall the public education be organized? It will be impossible to treat of these exhaustively in this paper, but it is necessary to state and briefly discuss one or two of them.

1. The State, *i. e.*, the people organized as the source of authority, the de-

positary of power, and the custodian of the revenues, must organize all educational forces and agencies, and hold the chief control and direction of them.

2. The organization should be such as to employ and embrace all forces and agencies. It must not discourage nor release parents and guardians from the instruction of their children and wards. I should wish indeed that no schooling could be had, which did not require the co-operation and constant activity of parents. It should make room for the work of the Church to the full extent of her interests and resources. The Church is, of her very nature, an educating institution. She joins with parents in training children to "lead godly and Christian lives." She sustains the State by teaching the citizens obedience to law, and by incessantly inculcating that principle of brotherly love which is the very core of republicanism. In the vast and magnificent undertaking of educating the whole people the family and the Church cannot be ignored. There is room and work for all. As the modern idea of the army is the *people armed*, so the idea of the school system should be that of the whole people organized for culture.

3. The organization should be such as to allow and to invite the widest competition of persons and agencies. We misconceive the matter, in my opinion, when we think of a school system as a huge, complicated, cast-iron machine, to be imposed upon communities, and which they must accept or go untaught. We do not want a system to be operated by a vast horde of officials, ignorant of the whole business, making and unmaking teachers, tinkering courses of study according to no principles or bad ones. There can be no profession of teaching until the teacher can in some way stand upon the same foundation with men of other professions—that of efficiency, diligence, experience.

4. It follows from the foregoing that the people should delegate to boards, superintendents, and other officers the least power and authority consistent with efficiency, and reserve to themselves individually the largest liberty and opportunities consistent with the general good. The schools must not go into the hands of officials and out of the hands of the people.

5. Any orderly organization of schools will recognize and conform to the natural epochs of education corresponding to childhood, youth, and early manhood. Each of these periods has its peculiar wants, objects, methods, and discipline. The child is to be trained, the youth instructed, the man informed. In all those countries in which education has been organized these three stages have been carefully distinguished, and they are habitually designated by the writers on education by the terms, *primary*, *secondary*, and *superior*.

I have endeavored to show the injurious consequences which have followed the confounding of the secondary and superior educations in this country. The remedy for these must begin with a wise and liberal but exhaustive organization of education. This alone can, in my opinion, disentangle existing complications, harmonize opposing interests, and unite all agencies.

It may not be uninteresting to those present to attend to a short sketch of an institution of learning, which has been planned and for some time conducted with reference to the principles just treated of. I refer to the University of Minnesota, located in this city, in which I have been for



some time employed. The nominal existence of this institution dates back to 1851, but the first actual scholastic work was begun in October, 1867. Two years later a faculty was made up and college work entered upon. In July, 1871, the present plan of organization replaced a provisional one previously in operation.

It will be proper and orderly to state first, the conditions of the problem which at that time presented itself. The first and fundamental one was, that the people of Minnesota from the earliest moment in her history were committed to a system of public education not confined to the primary field, but embracing the whole secular culture. The legislation which organized the Territorial government at the same time that it secured to the people a common-school fund of magnificent proportions, bestowed a liberal endowment for the University. Unfortunately no such provision was made for public secondary schools, or for normal schools. I trust our liberal and enterprising people will yet and soon set apart some adequate endowment for these institutions.

The resolution of the people to build up a single comprehensive system of public instruction was again manifested upon the framing and adoption of the Constitution in 1857-8. That instrument confirmed the previous legislation, relating to the University, and declared the same to be "THE UNIVERSITY OF THE STATE OF MINNESOTA."

From the language of the Constitution, and all the laws relating to this subject, it is clearly apparent that the intention was, that this institution, designed to form the culminating member of the great educational structure, should be one—without a peer within the system.

A further proof of this intention must be seen in the circumstance that the legislature of 1868 virtually added to the University endowment the State's share of the National Land Grant of 1862, for the benefit of Colleges, of Agriculture, and the Mechanic Arts, and merged the Agricultural College previously established elsewhere, with a similar department embraced in the original charter of the Territorial University. By virtue of this act the University became the people's chosen place and agency for conducting the professional education, not merely in the so-called "learned professions," but in the "industrial professions," as they may now well be called. The charter while specifying certain great leading departments, or colleges, places no limits to the organization of new and additional ones.

There were then these data:—A general system of public instruction, comprehensive in spirit, defective in organization and development—at its head the University, or rather the project of a University, as yet without competitors, having a liberal endowment in prospect—free to develop in any direction, but especially bounden to prosecute certain lines of work in fulfillment of its trust. I refer to that education contemplated by the Act of Congress of 1862, already mentioned.

One other consideration must by no means be omitted. A flourishing preparatory department had been in existence since 1868. Beyond this the work had extended but a single year. Whether it was good policy or bad policy to begin with this secondary work it was not worth while then, nor is it now, to argue. There it was, in progress. One thing is clear, that if the institution was to do anything in those years, she must do such work. There was no other. There were not, in 1871, six schools public or private,

in the whole State, fitting students to enter college. Such was the "situation" when the problem of the permanent organization of the institution demanded solution.

There were few things to oppose, and there were very many circumstances which seemed to invite an attempt to organize according to principles rather than according to the prevailing fashion.

Accordingly, the first step was taken by forming a department of secondary instruction of wider range than customary. This was accomplished by throwing the usual work of Freshmen and Sophomores out of the proper University courses, and merging it with the old preparatory department to form the "department of Elementary Instruction" authorized by the charter.

While the account just given of merging the work of the first two college years into the secondary department serves well for a rough description, it needs further explanation. The object aimed at was not, to divide the secondary and superior education upon any arbitrary line, but as nearly as possible upon their natural and theoretical boundary, reference being constantly had to the actual and the practical. This division therefore implies and to some extent necessitates an *assortment of studies*, throwing back into the secondary, or training department, some elementary subjects which, of late years, had been wedged into the upper classes of many colleges, because they must go somewhere. Such are the elements of the natural and physical sciences: Geology, Botany, Zoölogy, Physics, and Chemistry, by which the upper class men of colleges have for many years been amused. At the same time, this assortment has thrown forward a few subjects, more suitable to students of riper age and development.

It is remarkable, however, how nearly the theoretical boundary between the secondary and superior education in America falls upon that line which divides the upper and lower classes of our best colleges. This twofold division of work and also of methods, is one which every college officer and every college faculty *feels*, and one which is emphatically recognized by the undergraduates.

The close of the Sophomore year, sometimes celebrated by a biennial examination, is a well-marked era in American college life. Grammar-drill, paradigms, construing, blackboard drudgery are over; a new field of humanizing, literary, and reflective subjects opens. At this point the optional studies, if they can be afforded, come in to vary the old and dull routine. Thus even the most conservative colleges recognize the consummation of a former epoch, and the opening of a new one.

If we turn to the colleges or universities of later growth, which in response to modern demands have added new courses of study unknown to BUSBY and DR. JOHNSON, we observe this same dividing line extended and emphasized. If the institution is polytechnic only, we find its several courses of study identical in form and substance, or nearly so, for the first two years, and then branching away, each to its special work. If there are both literary and scientific courses, we have two sets, each having its elements substantially coincident up to the end of the second year, and further the two sets dovetailing into one another all along. The examples are too numerous and conspicuous to need mention. The conclusion is, that the American universities, colleges, and polytechnic schools, find themselves doing

two kinds of work which they are obliged to divide by a strong line. It is the characteristic of the earlier moiety that it is indivisible (except as intimated) and essential to all students. The studies are for drill and discipline, and form part of the indispensable foundation on which to build the higher culture. They belong, of their nature, to the secondary period, and to that place our Minnesota plan relegates them.

While American experience formed the guide and principle of the arrangement under discussion, that of foreign countries, in which education has been authoritatively organized could not be left out of account. The new secondary department will be found to correspond in *location*, in *object*, and in *scope*, with the gymnasia and real schools of Germany and the lyceums of France and Switzerland. Upon this point I am happy in having the conclusive testimony of President McCosh, as given in a paper having no reference to this institution. Speaking from personal observation, under circumstances the most favorable for getting at the facts, Dr. McCosh says: "The course of instruction in the gymnasia and real schools \* \* \* \* \* embraces not only the branches taught in our high schools, but those taught in the freshmen and sophomore classes of our university courses." My own observations, not long before, brought me to the same conclusion in substance. Thus, while undertaking to open a new path, we are still keeping on the safe ground of home and foreign precedent and experience.

I desire to say, however, that should any question be raised as to whether we have, as a fact, drawn our division line through the exactly proper point, we should make no strenuous defense. Our first aim was to segregate the epochs of the secondary and superior education: the second, to do it upon some practicable line. We may have struck a trifle too high or too low, but are probably not far from the permanent boundary.

The next step in the solution of the organization problem, was the formation of such of the "COLLEGES" called for in the statute as could be put into actual operation. Law and medicine were, of necessity, indefinitely postponed. There remained to be put into operation, the literary department and those of agriculture and the mechanic arts. Each of these, starting from the common foundation of the secondary department, extends over a period of two years, leading to baccalaureate degrees.

These degrees are therefore reached at the same point as in the most reputable American colleges—not sooner, for the standard is low enough at best—not later, because the baccalaureate is a *first* degree, and has a traditional place and value. It is intended to continue conferring this degree at about the customary point, and to develop the various courses by adding post-graduate work, rather than by interpolating new studies into the undergraduate courses, already overcrowded. The extension of these colleges then into post-graduate ground is a part of the general plan, to be developed as time and means may allow. In regard to degrees, the earliest announcement of this scheme contained the statement, "*No degrees except after successful examination.*" It is, therefore my belief that this institution was the first of the northern colleges which proclaimed formally the abolition of honorary degrees.

The third step in our enterprise was, after having separated our superior and secondary work to provide for getting rid of the latter, in order to use our resources for the development of the proper University work. The leg-

islature of 1872, in amending the charter authorized the Board of Regents to dispense with the department of elementary instruction, so far as to them might seem proper. Accordingly one year (the old first preparatory year), has already been dropped; another, the old second preparatory class, will disappear at the close of the academic year about to open.\* There will then remain upon our hands the Sophomore, Freshman, and sub-Freshman classes. It is part of our plan to drop successively all these as fast as may be prudent and feasible.

Passing now to a brief consideration of the advantages of our organization, two questions present themselves: (1) How does the secondary department work as a temporary element of the University? and (2) what will be gained when the University shall at length be rid of it?

After an experience of four years I am able to say that the plan works well. The assortment of studies, already referred to, was effected with less difficulty than might have been expected. A corresponding adjustment of methods and discipline has proved itself useful and advantageous. As appropriate to the period of training, a stricter regimen is enforced in the secondary department, while University students are allowed a large degree of that "academic freedom," suitable to their enlarged experience, and appropriate to their age and rank. The collegiate students are required to attend the Chapel exercises; university students are under no compulsion, unless appointed to perform some public exercise. In the secondary department a very strict account of absentees is kept, and punctual attendance, and preparation, are rigorously enforced. The University student accounts to his professors for absences, the only rule for their joint direction being that a certain number (5) of unnecessary absences debars the student from examination. The young men of the secondary department only are required to perform the military exercises, which, by virtue of the act of 1862, we are obligated to practice. In the superior departments, or colleges, the instruction is extensively, though not exclusively given by lectures, while in the secondary department daily recitations, interspersed with frequent oral and written examinations, are the rule. To experienced students, who have been trained to investigate subjects, and to verify references, the lecture system is exceedingly useful and economical; for young people still needing to parse and to cipher, it is altogether out of place.

Our experience leads us to expect that this division of the two periods of the higher education will solve, for ourselves at least, the most serious problem connected with American college discipline, one which grows out of the fact that those institutions are doing two kinds of work. The original theory of college discipline was that the students were actually living together under the fatherly care and surveillance of the faculty, the president in particular standing in *loco parentis*. The youth were supposed to be in training, "under tutors and governors." Of late years the young men have been going abroad to study in France, Germany, and England. Your freshman, perhaps, has wintered in Rome and Athens, and knows the Av-entine and the Acropolis better than his professor knows West Rock or

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\*The year 1876-7.

Bunker Hill. These gentlemen have imported that fashion of "academic freedom" so dear to the German Burschen, and the Oxford or Cambridge athlete. Now this "academic freedom," good enough, it may be, in and for the ancient universities of Europe, which are altogether universities, has invaded, and in some cases almost captured, the American college, which is only half a university. It is our hope in Minnesota, under a new régime to tolerate this freedom so far as is reasonable, and where it properly belongs, without allowing it to enter where it can only be distracting and mischievous.

The operation of this system within the limits of the university is, however, a matter of small moment compared with its intended effect upon the general system of public education in Minnesota.

This plan implies and calls for the upbuilding in the State, of a class of high schools of more generous scope than have been generally contemplated. One thing which has retarded the development of these schools in the new States is, the fact that they have had no definite place in the system of instruction. They have, therefore, been built up to their present proportions outside of the system. What the high school needs is place and room. It must have its appropriate work and the whole of it. Much opposition would be silenced if those who oppose the support of high schools out of the public funds, could see the nature and scope of its instruction clearly understood and acknowledged by educational men. With the common school stretching up and the college stretching down, it is difficult for the unprofessional to see distinctly that any certain distance lies between them. It will be impossible, permanently, to enlist as conductors of the high schools, teachers of scholarship and enterprise so long as they are restricted to a narrow and uninviting field. There can be little enthusiasm in doing half-and-half work. It is poor encouragement to a teacher who has carried a pupil to quadratics, to give him over at that point to the college tutor. It is merely aggravating to stop at the close of a fifth book of geometry, because the college claims the remaining ones as its province. He can see no reason why the boy who has read two books of Homer, must read no more till he has been booked a freshman. And there is no reason, beyond a mere fashion. The work of the first two years of the college is the work of the secondary school, and there it can be done most efficiently and economically. Turn this work over to the high school, and that institution has at once its function, and the whole of it. Its teachers will stand on independent ground, and will gladly devote themselves for life to a high, noble, and inspiring calling. The history of the American academies is interesting as showing how impossible it has been to keep them down to the work of fitting boys for entering a freshman class. They have almost invariably extended their work in some lines far beyond that point. The well-known researches of President Barnard into the condition of the New-York academies, show, that out of a total of 4,500 pupils, 2,287 were pursuing college studies, and 900 of that number the studies of upper-classmen. The high school, however, cannot be that pliant, flexible instrument which the academy has most happily been. It must have its well-defined field and work. Now, as to the question of feasibility, the answer is, that this extension of the high school has, in many places, already taken place. The high schools of Chicago, St. Louis, Cincinnati, Baltimore, Philadelphia, and of many other cities, have already advanced their courses quite up to the up-

per limit of the secondary stage. A great many high schools are advancing on the same line. Even in our own young State, we have several high schools which are giving a considerable part of that additional instruction which they are asked by the Minnesota plan to assume—and what is more, some of our Minnesota high schools are proposing to carry some studies belonging not to the earlier, but to the later, years of the ordinary college course.

It cannot be necessary to make an argument to show that the high school cannot economically give instruction in such higher college or, more properly, university studies. All will concede that there is no time, no suitable means and equipment, no adequate preparation of the scholars for such instruction. An organization upon general, scientific principles is needed not only to give the secondary schools their true place and full scope, but to constrain them from desultory and seductive incursions into fields not their own.

It is, therefore, already feasible in many places to give the high school its full and appropriate range. It will soon become so in many more places, and we may, without extravagant expectation, look forward to a time when our State shall boast of its thirty or forty great high schools, officered by teachers of eminent scholarship devoted to a work worthy any man's "dearest action" and ambition. These schools can do the secondary work economically. No extensive and costly equipment of laboratories, museums, or libraries is necessary. The essential means of illustration they can possess. They have, or may have, the buildings and the teachers. Our high school principals are already many of them, college graduates, fully competent to oversee and to impart the additional instruction which our scheme implies. I know they would be more than willing to enter upon this advanced work, which is, in its nature, merely an extension of that already in their hands, and which they are forced, by the present fashion, to surrender just when the up-hill tug of the course is over.

The economy of the plan, however, becomes more apparent if we regard the interest of the youth needing and desiring the higher education, and that of the parents and friends who are to pay the expenses. This plan will bring the education essential to that vast body of people who are employers and directors to their very doors. Such high schools as we contemplate might indeed be called the "people's colleges," and they would be for America what Dr. Hoyt declares the German secondary schools, the Gymnasias and the Real schools to be—"the pride and glory of the German people." A few feeble colleges, an isolated university, cannot educate the people; they can only inform and equip a few leaders. If we mean to educate the people beyond those rudiments essential to the bare existence of men in civilized states; if we mean to give to a great number of them that directive power which the primary instruction cannot give, we must build up the secondary schools.

The economy of bringing these institutions within reach of youth residing at their homes is too obvious for comment; but there is still a higher economy, of more account than any pecuniary savings. The American college is no place for boys, and yet in a vast number of instances, mere striplings have to be sent to college, at a time when it is the next thing to ruin to send them from the home circle and the parental care. It is now a common thing for a college executive to be asked by a father, "What shall I do with my son? He is ready to enter college, but he is a mere child in age and experience.

He ought not to be sent from home." The genuine "normal" secondary school will solve this question. The boy will remain safe beneath the sheltering influence of home, and go on under his old teachers with those studies which he has so successfully and so ardently pursued. Having tarried at Jericho till his beard has grown, he may then go up to Jerusalem—to his educational Zion—the university.

By the mere force of old habit, we speak of *boys* as the *material* of our professional activity. This fashion is out of date. The higher education is no longer of the masculine gender; it is *epicene*. Our friends at the East may still worry and contend over the admission of women to this education. In the West that question has long since been settled. When asked, as I sometimes am, "When were women first admitted to your University of Minnesota?" my reply is, "Never. They were never excluded." They came at the beginning and took their places as a matter of course. I wish to remark of this question of the higher education of women, that all there has been, for many years, of it anywhere is, "Shall women be admitted to men's colleges?" No one has denied the higher education to women, at least no one who has any right to be heard. Now, the chief difficulty which presents itself is mainly one of mere boarding and maintenance. There is no trouble about the instruction of boys and girls in the same classes. Place these collegiate high schools in a hundred cities and villages, and the difficulty mentioned mostly disappears. The girls can live at home, going and coming from its safe harbor to the class room. Thus the "*mixed education*" which is now distressing—and with reason—so many minds, will become a very simple problem. The grown woman may with safety and profit resort to the university, if she desires the culture of the university; and thus is removed the temptation felt in many quarters to attenuate or dilute the university courses in order to render them more acceptable and accessible to the "weaker vessels." The university must not be reduced to the status and condition of the Female Seminary.

A further motive for adopting a novel university organization was the desire to contribute to the elevation of the professional schools and schooling in Minnesota and elsewhere. I do not need to expose the acknowledged infamy of most of these schools, which make a business of working up school-boys into lawyers and physicians—so, read their diplomas—in fewer weeks than it used to take to cipher through Daboll's arithmetic. It is a fact that law and medical colleges in neighboring States have taken young men from our preparatory classes and sent them back to us with broad and fair graduation parchments much sooner than we could have made freshmen of them. The better men in these learned professions are not blind to this abomination, and they see clearly the source and fountain of it, in those professional schools which are supported by the fees collected from students. I see no remedy which can be used by those schools, as a class. All honor to the few who have already made a beginning of moderation. Harvard, Michigan, and Chicago no longer admit without inspection every candidate who may drift to their doors. There will, however, be no thorough and permanent cure until some public, endowed institution, not depending on students' fees for its existence and continuance, shall set up and steadfastly hold to a high standard of requisites for admission; organize and carry out orderly, graded courses of study; and graduate no man who

shall not have completed the prescribed work with fidelity and thoroughness. This reform we propose, in Minnesota, to inaugurate and carry through, so far as our own State is concerned. It is part of our university scheme that no person shall be admitted to a professional school as a candidate for a degree who shall not have successfully prosecuted and completed a secondary course of studies. We fix this as a *minimum* of qualification, believing this preparation to be sufficient for the majority of professional men—men who are content to be *practitioners* merely, and do not aspire—as few men do—to become original investigators, authors, savans. The few who do so aspire must needs devote additional years to a course of philosophical, literary, and higher scientific studies. For all such we offer the appropriate opportunities in our “College of Science, Literature and the Arts.”

We do not, however, stop with the colleges devoted to training men for the learned professions. We purpose to raise the agricultural and polytechnic schools to the same high plane. In regard to the courses in engineering, civil and mechanical, we propose no innovation, but merely to follow out the established custom of American polytechnic schools. As already shown, these institutions give the first two years of the course to general, disciplinary—secondary studies; the last two, to professional work proper. In our institution, the engineering student passes from the Secondary Department and enters the College of Mechanic Arts at the beginning of the junior year. He pursues the customary studies for two years, and is graduated at the end of that time a *BACHELOR* only.

It is in reference to the agricultural college that we may be said to be taking a new departure. It has generally been thought politic, if not necessary, by those who have been charged with the organization of the agricultural colleges in America, to begin the work at the low-water mark of the common school. As a matter of course, no professional work worthy of the name can be taken up at that point. The necessary consequence is, that the college must put the matriculants upon a course of general studies in mathematics, sciences, and languages. Thus it comes that we have “Freshmen” in colleges employed upon arithmetic, book-keeping, English composition and other indispensable rudiments. So soon as possible the fare is varied by dashing in a modicum of agriculture or horticulture. Time passes on, and at the close of a four-years’ course, the young men are returned to the farms as *Bachelors* of agriculture. I would not condemn this work altogether, though I think it extravagant and distracting to mingle studies so unlike and incompatible. It is useless and extravagant—it is absurd—to undertake the application of science to agriculture before the science—the *applicable* science—has been acquired. The agricultural colleges referred to, cannot, therefore, become, as they ought to become, professional schools, so long as they are engaged in doing training work in the general studies of the high school. According to the principle implied in this discussion, the institution of which I am speaking bases the regular undergraduate course in agriculture upon the secondary instruction of the Elementary Department. All candidates for graduation must have undergone this instruction here or elsewhere. After two years of professional studies and exercises, we think them entitled to a degree in every way equivalent to the *first academic* degree of Bachelor.



Thus we conform, as we believe, to that act of Congress which conferred the endowment for the new industrial education. This statute calls for the establishment of *colleges*—i. e., institutions of superior rank. The endowment cannot be justly expended in mere primary and secondary instruction.

We also respond to the real demand of the farmers. The Agricultural College was never wanted as a mere farmers' school, in which their sons and daughters could be taught to extract the cube root and decline adjectives of three terminations. The real demand of the farmer is that there be men trained up to *interrogate science*, as to its application to that great industry which is at the bottom of all the industries and activities of the world.

When the Agricultural College is made a professional school, this work may begin. The Agricultural College as a secondary school, however efficient, can contribute but scantily to this end.

It was laid down in the introductory part of this paper, as a principle to be gone upon in organizing the public instruction, that the system must be such as to employ and encourage all agencies likely to engage seriously in the work. By what means, if by any, to open the whole field of educational effort to the same free competition between individuals as now exists in the learned and other professions, is an alluring problem, but because it is not of immediate practical importance it must be laid aside for the graver and unavoidable question, "where is the place and what the work of the Christian Church in education?" Let us meet this question resolutely. Let us face first of all this fact, that in the newer States of America education of all grades is already public. The people have taken the whole work in hand. It is impossible to disguise this fact. It is equally impossible to escape from this next conclusion—that if the Church means to do any work in education which will last and grow, she must come within the system of public instruction. The institutions of her foundation and maintenance must take their place as elements in whatever system may happen to exist. What part of the field then may the Christian forces occupy in the grand movement? Not the primary theater. Experience has already decided that; and further, this is the place for parental co-operation. Not the field of superior, academical, and professional education, for that too the people have occupied with a corps of observation—if no more. There remains but one province, the secondary education. May the Church venture upon that? It is certain that in her present estate the Church cannot sustain the university. It is useless to talk of the university unless there is a prospect of millions of dollars flowing into her coffers. Were the Church one in visible representation, this might be expected, but divided and contending, her various sections vainly attempt the mighty task of collecting a university endowment. This I say while recalling, not without bitterness, the fact that we have yet as a people to educate ourselves up to the point reached by some Christian benefactors of higher education. The people have resolved to have the university, but they have not as yet fully appreciated the magnitude of their enterprise nor equalled in munificence a few noble citizens.

If, however, a Church were equal to the maintenance of the university, I cannot see that she has any sufficient motive for it. The history of American universities shows that just as they have grown into consequence they have outgrown the spirit of denomination. The Christian college of to-day is forced to hoist at its maintop the motto "Christian, but not sectarian." If

not sectarian, why then shall the sect support it? "Christian, but not sectarian," is the watchword of the people's university. The work of the university is secular, and cannot be Church work. It can only aid the Church—as Church—in an indirect way, by extending the boundaries of knowledge, diffusing culture, and arming the hand of charity with new balms and potions. Why then should the tithes and offerings go to the cultivation of science and letters, to the training of lawyers and physicians, farmers and engineers? When a thousand villages are without churches and pastors, shall the Church found observatories to study the spots on the sun?

There is, however, in the scope of the secondary education a work which may be regarded as distinctively Christian. I have, with some emphasis, advocated the full development of the secondary education for the purpose of bringing that institution to the doors of the people, and into close relation with homes. Two practical difficulties here present themselves. The first, that there is a large body of youth who have literally no homes. There are many who are worse off than that—who have fathers and mothers, but no parents. There are also sons and daughters of persons holding public offices, military and civil, the duties of which carry them to stations remote from schools and civilization; there are children of persons traveling or living transiently in public houses. The number of children thus incapacitated from resorting to the public high schools from homes, will be found upon reflection to be very great. For this class the boarding school is the proper resource. What work now I ask can the Church better do than to throw her sheltering arms around these homeless ones, and train them up to useful and blameless living? There is room then in the system for the Christian Boarding School. I cannot pass from this topic without stopping to advertise to this national convention of teachers that our State of Minnesota presents to-day the unique and unparalleled spectacle of the best boys' boarding school in the northwest, built up in nine years on the ruins of a paper university. Let me say *proposed ruins*, for that university—thanks to one wise and far-seeing man\*—never lifted the first stone into daylight.

The other difficulty had in mind is this, that the high school of any grade of development is possible only in the cities and larger villages. There are fifty smaller villages, more or less, in Minnesota, which cannot support a high school in fifty years. How shall these places, the most favorable perhaps for the development of scholarly tastes and ambition be supplied with secondary schools? The answer is, by means of academies, to be mainly supported by the people of the vicinity, but aided liberally by the State. Such academies, public in the sense of complying with the conditions necessary to insure the just expenditure of the public funds would habitually fall under the control of some Christian body, who would be responsible to the patrons for the judicious training of their children. The Christian academy may thus have its place in the system of public instruction. There is one such in our State, scarcely known beyond the bounds of a beautiful hamlet nestling beside Lake St. Croix, which sends more students to this University than any high school in the State except three or four. The Christian academy can do that work which most of all the Church wants done, the work of training the growing and impressible youth. The time for training is past when the youth has gone to college. Happy is that young man who leaves

\*Bishop Whipple.

school with his principles and habits so fixed and grounded that the temptations of college life assail his soul in vain.

The hour will not permit me to speak of a third sort of Christian work in education—that of establishing Christian College Homes around the State universities, and thus to restore the “college” to its original function. In such establishments a church may gather its sons and daughters, maintaining its favorite cultus and ritual, and thus gain to herself all the advantages of a college in the modern sense, while saving the whole cost of faculty, library, apparatus, laboratories, etc.

I have said that the boarding school and the academy may be Christian, meaning Christian in the lower sense of being actually in the hands of a Christian body, as a corporation. There is, however, a higher sense in which these and all schools may be Christian. There are many schools, of many grades, which are Christian because they are owned and operated by Christian men and women, but are not controlled by any conference, synod, or council. In this same sense, all schools may be Christian. If the Church do her duty there will be no other. The schools of a Christian people will be Christian. The Church might be more than content to surrender entirely any immediate management of schools, in order to be at leisure to attend to the grander work of molding and inspiring all the educational agencies. The Church may then lay down the text-book, and retire from the school-room, as pedagogue, only to reappear in the clouds of a new heaven, with angelic belongings,—“with power and great glory,”—a messenger from above to inform, to hallow, to sanctify, and consecrate all the agencies of human culture.

It took more than two hundred years for modern Christianity, to learn the lesson that her power over the nation would be greatest when Church and State should be organically severed. Have we not yet to learn the further and more blessed truth that the Church will only then be mightiest in culture, when she has surrendered all mere schooling to the people?

The Committee on nominations submitted the following report, which was unanimously adopted :

PRESIDENT.

W. F. PHELPS, Minnesota.

SECRETARY.

W. D. HENKLE, Ohio.

TREASURER.

A. P. Marble, Massachusetts.

VICE-PRESIDENTS.

D. B. HAGAR, Massachusetts.

M. A. NEWELL, Maryland.

JAMES CRUIKSHANK, New York.

J. B. MERWIN, Missouri.

J. P. WICKERSHAM, Pennsylvania.

S. D. BEALS, Nebraska.

J. H. BINFORD, Virginia.

H. S. TARBELL, Michigan.

E. T. TAPPAN, Ohio.

ALONZO ABERNETHY, Iowa.

J. H. SMART, Indiana.

J. W. HOYT, Wisconsin.

COUNCILLORS.

JOHN HANCOCK, Ohio.	MISS GRACE C. BIBB, Missouri.
O. V. TOWSLEY, Minnesota.	LEON TROUSDALE, Tennessee.
MRS. M. A. STONE, Connecticut.	J. R. BUCHANAN, Kentucky.
WARREN JOHNSON, Maine.	W. A. BELL, Indiana.
H. F. HARRINGTON, Massachusetts.	H. M. HALE, Colorado.
W. E. CROSBY, Iowa.	MRS. HELEN M. NASH, Arkansas.
J. W. BULKLEY, New York.	S. R. THOMPSON, Nebraska.
J. H. JILLSON, South Carolina.	H. E. SHEPHERD, Maryland.
D. PUTNAM, Michigan.	Z. G. BUNDY, West Virginia.
O. R. SMITH, Wisconsin.	J. H. FRENCH, Vermont.
J. L. PICKARD, Illinois.	

COUNCILLORS AT LARGE.

W. T. HARRIS, St. Louis, Mo.	JOHN EATON, District of Columbia.
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Association adjourned until Thursday morning at 9 o'clock.

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## Third Day's Proceedings.

### MORNING SESSION.

Association was opened with prayer by the Rev E. D. Neill, D. D.

Leon Trousdale, State Superintendent of Public Instruction, of Nashville, Tennessee, then delivered an address on

#### THE EDUCATIONAL NECESSITIES OF THE SOUTH.

In an address delivered by the Hon. Emory Washburn, of Massachusetts, at the dedication of the Worcester Normal School Building, September 11th, 1874, occurs this language, which must arrest the earnest attention and invoke the serious consideration of every enlightened educator of our great Republic:

"But a problem far more momentous and solemn has yet to be solved, in respect to citizens born upon our own soil, in which, I apprehend, schools are to bear an important part, if, indeed, the problem is ever to be solved. In looking at the Statistics of several of the States in which are heard portentous mutterings of intestine discord, threatening even a war of races, we find a population of whom from twenty-nine to thirty-nine in every hundred, above the age of ten years, cannot write, and which, if true of Massachusetts, would give us from four to five hundred thousand illiterate, untaught men, who had never learned the first lessons of self-government.

"To what can we look to cure this frightful tendency to anarchy and disorder but schools, in which the young and yet unperverted intellects and

passions of a new generation shall be trained and educated to a common sense of humanity, self-respect, and the discipline of self-government, and both races thereby elevated to a higher plane of intelligence and civilization. The subject is too broad to be treated of at length upon this occasion ; but I could not suffer it to pass without recognizing what is due to the representative in Congress from this District, for his earnest and consistent efforts to call the attention of that body to this most pressing need of supplying to this population the means of guarding against the dangers that threaten that fair portion of our land, by planting in the midst of them the boon of free and common schools, open alike to all who can be persuaded to share in their conservative discipline."

Accepting the figures of the distinguished gentleman, whose solemn and suggestive utterance I have read, as approximately correct, let us weigh well the significance of the great fact which he has announced for our most deliberate consideration. What is the great central fact which presents itself to our minds? That from twenty-nine to thirty-nine hundredths of persons, above the age of ten years, in one portion of our Republic, have not learned the first principles of self-government. It is a most pregnant fact to come before a national convention of educators, and I, an humble representative from that unfortunate portion of our Union, ask you to give it that calm and profound deliberation which its great significance demands. The period is most propitious for such deliberation as may result in solving the important problem connected with it. The extremes of our country, in view of the approaching centennial of our national independence, are "shaking hands over the vanished shadow of the dark night" which has encompassed our land. That approaching centennial demands something more from the educated and thoughtful minds here assembled than mere jubilee singing and intensely-wrought oratory. We can address ourselves to no higher problem than how to feel in our hearts, when we stand face to face with the glittering ensign of the Republic, not only not a star erased and still high advanced, but twenty-five other stars added to the constellation. *Esto perpetua!*

When and where could we better solve the problem, how to perpetuate our civil and religious liberties, than in the historical presence of those colossal figures who deliberately signal the solemn declaration of the freedom and independence of their country, or, as the alternative, their own death warrants? How better can we illuminate the canvas, over which shall pass in solemn procession, the patriots and heroes of our Revolution, than by invoking from their consecrated shades the wisdom and inspiration to strike out of the genius of their patriotism that Promethean spark which shall kindle our whole land with the living light of virtue and intelligence? How more appropriately welcome to our ark the dove, as she comes in, bearing in her mouth an olive leaf "plucked off?"

Gentlemen, we need not mistake the problem which we are asked to solve. It is neither our duty nor our privilege to decide whether intelligence should precede citizenship, or citizenship should be conferred before intelligence. This question has been definitely and finally settled for us by the statesmen of our country. The democratic or republican constitution of our Republic has decreed that each one of the thirty-nine hundredths in the unfortunate section which I have the honor in part to represent in this

convention, "who have not learned the first principles of self-government," shall nevertheless constitute a unit in the government of these States. It is accepted by all of us as a finality, and there are none who would even inquire, at this late day, whether our statesmen who so decreed have not put the cart before the horse, after having so accepted the amendment as final. We are disposed rather to recognize the existing fact that to prepare our thirty-nine hundredths of illiterates, "who have not learned the first principles of self-government," for the high position to which they have been elevated by a generous government, is the next great duty of that government; or, in the strong and just language of the distinguished gentleman whose sentiments I have quoted, is the "most pressing need of supplying to this population the means of guarding against the dangers that threaten that fair portion of our land by planting in the midst of them the boon of free and common schools, open alike to all who can be persuaded to share in their conservative discipline."

Reasoning from an existing fact rather than from any poetic dream of "what might have been," all are now prepared, in the natural progress of historical sequence, to concede that educational advancement must proceed with quickened pace, since imperious necessity compels its hastening forward, in the effort for the preservation of our free institutions. Had education been merely demanded to prepare this large class of our population for the duties of citizenship, anterior to their being vested with its rights, we must see that it would have advanced with a slower pace, indeed, with a sluggishness normal to the popular mind in grasping a problem of such magnitude of design, such infinitude of detail, such uprooting of prescriptive prejudice, such comprehensive planning, and such vast, complicated, and continuous financial arrangements. We can but perceive that the boon for which we are now pleading, with the earnestness of the advocate seeking to save his client from infamy and ruin, might not have been in reach within a century more—that the goal towards which we are striving, with the vehement action of a strong swimmer, struggling to pluck up the drowning brother by the locks, might not have been attained when the next centennial cycle shall have rolled around.

But yet, reasoning from the stand-point of an existing and stubborn fact, which is that thirty-nine hundredths of our population, *ip* a portion of our country "have not learned the first principles of self-government," and yet stand clothed by the law with all the rights, privileges, and prerogatives of citizenship, we must further concede that there arises an occasion for a terrible energy, an irresistible determination, an imperious will, in meeting fully and fairly the anomaly, in remedying the evil, in curing the disease which threatens seriously to impair the vitality of the State. What can we do; what must we attempt, in such a serious dilemma? Shall we divest the population, circumstanced as described, and confessedly unfit for governing themselves, or others, of the sceptre with which they have been invested; or must we strike off the chains of ignorance and the servitude of vice, thus teaching them how to govern themselves, and how to be good citizens? This is our dilemma, fairly and frankly stated. This is the problem for our solution. There is but one solution for it, under our progressive, free institutions; but one relief from the dilemma, in the *status* which the logic of events and the decree of history has moulded for us, and that is to

educate! *educate!* EDUCATE! It is the one great moulding idea to work out the destiny of American institutions and secure to us the ideal freedom of our ancestors. If we fail in this, we shall have failed in every conception, purpose and hope of those who struggled to make us free; we must resign every patriotic aspiration for future growth in excellence and perfection, every true inspiration of glory for that great land which circles the earth with its renown, and awakens an impulse of admiration wherever its proud pennant flies—*our country*.

You will see, gentlemen, from this presentation of the case, that the government of the United States has a more direct concern in the right solution of this question than any other party—than even the State or the people. Its prosperity and perpetuity, its honor and its usefulness, are inextricably involved, both by its past action and by its future destiny. Its past action has decreed universal suffrage. It is, therefore, responsible for the future operation and results of that action. Under what philosophy, by what right, and in pursuance of what logic, can it throw several millions of men more than formerly into the arena of its governing class, who are ignorant of the first principles of self-government,” and say to the States in which they are domiciled, “You must educate them up to the standard of citizenship,” when it can be easily demonstrated, by facts and figures, nay, when it is as stubborn a fact as is the disqualification of these ignorant persons for discharging their political duties, that those States are impoverished and totally unable to furnish the necessary means to educate their citizens? I do, by no means, assert that they are permanently impoverished; for no one who will take a glance at their teeming and fertile soil, their blooming valleys, their vernal plains, their magnificent mountains, their genial sky, will doubt that “There is life in the old land yet.” No one who has witnessed the gigantic efforts of their courageous population to recuperate their wealth and prosperity will believe that there is in their vocabulary any such word as “*fail*.” With defeat, disaster, and desolation surrounding them on every side, and ever recurring as they continued to labor and to hope, they have pressed onward, and now they are beginning to pick up hope and confidence that the long night is disappearing at last, and that they have reached, in the expressive language of the financial reporter, “the bottom.” They have demonstrated by their course, the truth of the saying, that if a man will only not get dirty in his fall he may pick himself up and go forward henceforth with greater confidence than before. But, gentlemen, the truth nevertheless is that the reason why we are unable to appropriate such large sums to the education of the people as your more fortunate States in the North and the East, is that we have not had these sums to appropriate. How can a man give that which he does not possess? It is a homely but very expressive axiom that “you can not get blood out of a turnip.” It is scarcely necessary that I should array before you the long and sad figures of the enormous indebtedness of the Southern States, which has become to you a “thrice-told tale.” Need I tell you that at the close of the late unhappy civil strife, the people of those States found their personal estates alone diminished in assessed value about sixteen hundred millions of dollars? This loss reached every household in the land. Need I repeat in your presence that the whole circulating medium of the Southern States was swept away by the result of the struggle; that the railroads were destroyed by the invading armies; that the rolling

stock was all lost? Is it necessary that I should recite the fact that the cattle and stock of nearly every farmer were consumed; that the fences and farming implements were destroyed, and, in short, that one wide field of desolation presented itself. Without the implements with which to cultivate their crops, without currency with which to remunerate labor, without seed even for planting, without railroads for transportation, and with fences and barns destroyed, it was necessary for both individuals and States to incur enormous indebtedness, even to make the first step towards a return to prosperity. You can thus perceive, at a glance, why we are utterly unable to raise large sums for education—why our schools are not on that wide and desirable and noble foundation of those of the Northern States. I can affirm that we are doing all that we can in this direction. We need some of that large experience through which our Northern brethren have already passed that we may sweep away the difficulties that always occur to retard our advancement. But these difficulties are being rapidly met and overcome by our organizations, State and County. I believe, all over the South, I can certainly say in my own State of Tennessee. The sentiment for common schools is daily gaining ground and advancing towards the consummation which I rejoice to see you have reached in the Northwest, as well as in the East. As educators you all know how important, how indispensable it is to have this sentiment ripe before any great good can be accomplished. The people must not only co-operate for the success of the schools, but they must learn how thus to co-operate. If we had millions of money, we could effect nothing in the absence of such co-operation. But this co-operation may be fairly counted on, where the means are furnished, even in the face of considerable prejudice and opposition. Good schools will soon make their own invincible party and partisans. Fortunately, there is no subject—there is no part of the business of a State in which all the people are more directly and personally interested, when they come to understand it, than in the education of their children. Some adhere, for a while, to the old and foolish prejudice that the State has nothing to do with the education of their children, not remembering that as soon as their children arrive at majority they begin to perform the high duties of citizens, and that in fact they are at the command of the State, to do certain acts, or to leave undone other things, which most intimately concern their future weal or woe. But this foolish notion is soon dissipated in the light of the great achievements of the schools for each and every one who comes within the circle of their influence—the preparation they afford for the great business of life, and for the duties of citizenship. Out of the small pittance at our command, we are doing every thing that can be done. We have secured such an organization as challenges the approval of the wise and thoughtful, and daily we behold opposition wasting away, and prejudice disappearing. We may now say, that after much doubt, hard struggling, and continued perseverance, we stand on substantial ground. But there is much yet to achieve, and if we would reach every child in our portion of the Union, establish a school in every neighborhood, and afford an opportunity for all to enter, we need the supplement of pecuniary assistance which, in our present circumstances, we are unable to supply.

I cannot pass this part of my theme without referring to the vast munificence of a citizen of Massachusetts, or,—I should rather say a citizen of the world, because he knew no bounds of sections or continents to his all reach-



ing philanthropy—who came to the aid of our struggling schools with his large means, at the very crisis of our despair. He established a trust to aid our struggling educators, amounting in all, available and unavailable, to about three millions of dollars, which has reached, in its admirable administration under Dr. Barnas Sears, every portion of our stricken Southern land, to cheer, to enlighten, and to bless. There is but one name that can answer to the description I have given, and as in the firmament there is but one star of the first magnitude, so in the shining heaven of educational philanthropy there is but one GEORGE PEABODY. His sagacious insight into our one great necessity, united with his ample resources, and his unbounded generosity, has created a trust at once the most sacred and the most beneficent that ever blessed an unfortunate people. In the midst of thick-thronging disasters, his indeed seemed a blessing inspired by heaven; in the great desolate desert of our poverty and affliction, his splendid donation to our little children's great need shines afar like "the green spot in history's waste." I am most happy to announce here, and in the presence of such a distinguished and enlightened company of educators—of a national assembly of learned laborers for the great cause of enlightenment, that this unparalleled donation of Mr. Peabody has done more to stimulate the great cause of universal education in the South, than any or all causes combined. It has aroused the people; it has enlightened legislators; it has stimulated to activity thoughtful men everywhere; it has pervaded the whole land, until a Peabody school has become the great desideratum of every county and of every neighborhood where the least pride or aspiration exists on the subject of education; and very often it has awakened that pride and that aspiration, where before it did not exist. This universal interest has been created by the judicious and considerate manner in which it has been administered, by lending help to those who are seen to be struggling earnestly to help themselves,—by giving such help only to free schools, and thus stimulating their organization, by eschewing all sectarian bias, and by demanding that the schools aided shall be graded and conducted efficiently; that a good attendance shall be enforced, and that the term shall embrace a full scholastic year. These points embrace about all that a good free school system aims at, and have been the means of multiplying all over our country model free schools, which are the objective points that the managers of other schools continually strive to attain. But the aid thus furnished, great and valuable as it has been, possesses another excellence, which is its highest and brightest. It furnishes the light by which we are enabled to discern our great educational necessities; and regarded purely as a financial scheme, is totally inadequate to afford the relief thus shown to be needed. The whole principal of the Peabody Education Fund, the available interest of which is only used to aid the free schools of the South, does not amount to as much as the annual appropriation for schools in the State of Iowa, and only half as much as the annual appropriation for the same in the State of Illinois. If the available principal were distributed for the benefit of the children of the South, it would not amount to one dollar per head. This comparative statement shows how inadequate the fund is, when considered as an aggregate, for the support of our schools; and yet it also shows with what admirable skill it has been manipulated to answer the great purpose of its founder—to encourage and stimulate the free-school system in the South, and to cheer its

advocates to continued and never-ceasing exertion. I believe I can speak for my own State and affirm that but for the encouragement afforded by this endowment, and the exertion which it aroused, the present public free-school system of Tennessee, insufficient as it is to meet the wants of our population, and yet full of glorious promise for the future, would not to-day have been in existence. Simple justice as well as truth demands this acknowledgement.

Now, gentlemen, having frankly, and, as I believe, truthfully, stated our educational necessities in the South, and having shown that we are positively unable to provide for them ourselves, what are we to do? I have at least relieved the people of the South of any reproach that may have been felt in the minds of those ardently desiring to see our free-school system keeping pace with the great and comprehensive system of the Northern States, by a free and unbiased recital of our inability.

But must not, ought not something effective and immediate to be done to insure to the present generation of minors in the South those educational advantages which are necessary to qualify them for self-government, and for the high and responsible duties of citizenship? I appeal to you, as fellow-educators, with us of the South, as fellow-citizens of the same great country, as philanthropists whose benevolence is only bounded by the confines of our globe. I feel that both your high intelligence and your generous benevolence will not permit that such an appeal shall be in vain, if the means can be devised to meet our most pressing necessities. In pointing out these means, I again avail myself of a happy hint thrown out by the distinguished gentleman of Massachusetts, an extract from whose address at Worcester I have made the text of these remarks. In that address he pays a merited compliment to the representative in Congress from the Worcester District, "for his earnest and consistent efforts to call the attention of that body to this most pressing need of supplying to this population the means of guarding against the dangers that threaten that fair portion of our land, by planting in the midst of them the boon of free and common schools, open alike to all who can be persuaded to share in their conservative discipline." I have again quoted at length this most welcome and significant passage, because it so emphatically points to aid by Congress to the public free schools of that portion of the country—an assistance, which, to be effective and impartial, should embrace every State in this Union, and every inchoate state, but which would afford more immediate relief to us of the South.

How can this important aid be granted without increasing our national debt; without imposing additional burdens upon the tax-payers? Fortunately, there is a fund which has been the fruitful source of plunder and corruption, of waste and extravagance, and sometimes of building up or assisting great national enterprises and improvements, and which is yet unexhausted and available for the great purposes of free education. It is to be found in our vast national domain. To what nobler purpose can it be appropriated than in aiding the common-school systems of the States and Territories of the Union, and thus contributing, more materially than in any other possible manner, to the perpetuation of our free democratic institutions, to the elevation of manhood, suffrage to the purity, virtue, and intelligence of the generations that are to come after us, and to the cementing more closely together the bonds of unity and fraternity of these States?

Before the whole of this great domain shall be squandered upon speculative schemes and plundering syndicates, let the people in all parts of our country demand that what remains of it shall be dedicated forever to the high purposes which are comprehended by making future generations appreciate their solemn responsibilities to protect and preserve the heritage of their fathers—the civil and religious liberties guaranteed to them by the Constitution, but only guaranteed in name, until they shall be thoroughly taught the value of the legacy, and the price at which it was won. Let the representatives of the people act upon the maxim that liberty is but a name without education, and free government only the merest mockery unless the people have been prepared to maintain it by virtuous and intelligent conduct.

The precedents for such a dedication are numerous in our legislative annals. In the sale of lands of the Chickasaw and Choctaw purchases in the South, and I believe in all the land sales in the great West, the uniform policy was to reserve the sixteenth sections of all the townships for school purposes. This policy, never at any time, that I am aware, was signalized by the rancor of political or partisan assault. On all hands it is conceded that intelligence and virtue are the base of republican institutions; and, therefore, it can scarcely be claimed that it is liable to constitutional objection, since the preparation of the people, commencing when their minds are most impressible and tender, for the highest style of citizenship, and manhood constitute the object of such an appropriation.

But again: On the second of July, 1862, an act of Congress appropriated many millions of land scrip to the establishment of agricultural colleges in the States, and the conditions of the act were approved and accepted by the States. Was the purpose of this act merely to educate citizens to be skilful and scientific farmers and mechanics? If so, is it any less essential that the men of this Republic should be good citizens, and should understand self-government? Is it an inferior or less important degree of education that the children of every generation should be taught the principles of free government, and those high moral motives which impel them to obey the laws? But this appropriation contemplated only the education of a limited number who might have the ability to meet all the expenses of a collegiate education, save tuition, which is the least part of the cost. Are the great masses, who need education to make them intelligent self-governors, to be neglected by the same legislative authority, when the great domain from which they have drawn the endowments of these colleges is supposed to be abundant and ample to reach every humble and obscure home in the land, and supply the school-house and the schoolmaster at the very door of the poorest citizen? I have no prejudice against, or objection to the endowment of these agricultural colleges. On the other hand, I applaud the spirit which impelled and the wisdom which dictated it. It will be one of the proudest days in the annals of our country, when the Congress shall extend this auspicious act and endow every school district in the United States with a similar fund. But this act did not limit its beneficence to agricultural and mechanical education. It expressly provided that literary and scientific culture should not be excluded from these colleges, thus in terms making an appropriation out of the public domain for the common ends of education, and making provision for the culture of the minds of a few of the citizens of the

Republic. Having thus made a start in the right direction, will the capstone ever be placed upon the arch they have constructed, without making the blessings and benefits to be derived from education free and universal? If any stress is laid upon agricultural and mechanical culture, not to exclude literary and scientific education, let the act extending this appropriation from the public lands require that the free district schools or free common schools shall foster agricultural and mechanical culture as a specialty, and this will be accepted as an additional advantage. Every citizen of the United States would be the better prepared to discharge the duties of a good citizen by being early trained in habits of industry, economy, and thrift, and by being taught agricultural and mechanical art and science. It is one of the most decided aims of a right education to teach bread-winning pursuits to all alike, so that there may be no drones or idlers, and consequently no temptation to disreputable or vicious means of gaining a livelihood, no dependence, pauperism, vagabondage, or criminal practices to sustain life. Industrial schools, where skilled labor is taught, and where habits of industry are nurtured, are the schools for a free and virtuous people. Thus labor is recognized by all as the highest effort of human hands, the highest reach and end of the mind of man. That people will ever be independent, fortunate, and happy, who depend upon it, and who are fully inured to it by early habits and exact training.

Gentlemen, cannot this convention, representing all the States of our extended country, put in motion a mechanism by which these grand ends—which I trust will not appear merely ideal or utopian to any of you—may be achieved? Ninety-nine years ago the possibility of so colossal a structure as our great and free government was regarded as wild and visionary by many. But the patriotic enthusiasm of the fathers of the Revolution, their courage, wisdom, and endurance, made of a possibility an enduring and glorious reality. We may contribute our share in making their splendid vision still more enduring and renowned by perfecting the project for extending the reality of freedom, intellectual and moral, as well as political freedom, to every one of the generations that are to succeed. If we do so, we shall but have completed the great work begun in 1776, and have proved ourselves worthy to stand in the places of our noble sires.

Letters of sympathy with the work of the Association, and regret for absence, from Hon. Alex. Hogg, State Superintendent of Alabama, from Hon. Cornelius Hedges, State Superintendent of Public Instruction, Montana, and from J. Ormond Wilson, Superintendent of City Schools, of Washington, D. C., were read.

Also a letter containing expressions of cordial welcome and hearty co-operation from the Minnesota Academy of Natural Sciences, authorized at a meeting held in Minneapolis, July 6, 1875, was presented by N. H. Winchell and Charles Simpson, as a committee from the Academy.

## MR. HOGG'S LETTER.

AUBURN, ALABAMA, July 31st, 1875.

HON. W. T. HARRIS, *President National Educational Association.*

MY DEAR SIR:—I regret that circumstances over which I have no control prevent my attendance this year at Minneapolis. I desire to express through you my warmest sympathy with and continued interest in the Association, believing it to have been the first successful movement in bringing about cordial relations between the sections.

I am pained, indeed, at not being able to meet again the representative Teachers of our nation—to receive their hearty welcome and expressions of professional attachment.

Say to the friends of the National University, that while it will take time, to be patient—that a National University is one of the certainties of our country—its growing necessity will be the controlling argument in favor of it. Let your next meeting be nearer to us of the Gulf. The Lakes surely will be willing to grant us, for once, this request. Remember this Association is National, and that we are still a part of the Nation—that our faith is still in the permanence of the Union—that our success depends upon the *success* of Thomas Jefferson's Republic.

Praying that the richest blessings of Providence may rest upon and guide the deliberations of your meeting, I am

Very truly your obedient servant,

ALEX. HOGG.

## MR. WILSON'S LETTER.

WASHINGTON, D. C., July 30th, 1875.

HON. W. T. HARRIS, *President National Educational Association.*

DEAR SIR:—Unexpectedly I find that my duties here will prevent the anticipated pleasure of meeting with the Association at Minneapolis. Please accept my most cordial wishes for the success of the "Fifteenth Annual Meeting of the National Educational Association."

Very truly yours,

J. ORMOND WILSON.

## MR. HEDGES'S LETTER.

HELENA, MONTANA, July 15th, 1872.

HON. W. T. HARRIS, *President National Educational Association.*

DEAR SIR:—Noticing an account in the Journal of Education of the approaching assembly of the Association, of which you are President, I make bold to ask you to present to the consideration of the convention the subject of public free schools in the Territories. Probably none of them will be represented and the truth is not generally known about our real situation.

Though all the Organic Acts seem to make an ample endowment for schools in the several Territories, practically it is a dead letter or a promise made to the ear to be broken to the heart. So long as the Territorial condition lasts, the lands promised for schools are held by Government and the poor people have not a cent to aid them from this source. They have not even the power to control the use of a single acre of this vast endowment. It is to be retained till we become States or in other words, while we need it most and when a portion of it could do the most good in the way of educating the generation

that will found and give character to the early State, we can receive no such aid. When our own struggles in opening the country are crowned with success and we have become richer and more populous and hence better able to support ourselves and educate our own children, then we are to receive bountiful aid. Illustrating in their style the Scripture that "to him who hath shall be given and from him that hath not shall be taken even what he hath."

It may be good Scripture but it is very poor justice or wisdom.

Why should not the General Government lay aside from the sales of lands a fund the interest of which should be paid for the annual support of schools upon such terms and conditions as they may deem best, repaying themselves when the school lands can be sold. Could not your Association endorse and recommend some such action?

Our people are poor in realized wealth, they have everything to do and to create. A little salt in the fountain might give health to the whole stream that will flow forth.

I know your time is greatly engrossed and the labors of the Convention apportioned in advance, but if possible, you will or some one to whose zeal and discretion you can entrust the matter procure for our case a hearing. I believe reflection will convince you and others that our cause is worthy and your labor will not be unrewarded.

If you fail utterly to bring it up in this meeting then please assign it for next year.

Hoping your meeting may prove more than ever pleasant and profitable and wishing greatly to be able to participate, I am

Very truly yours,

CORNELIUS HEDGES, Supt. Pub. Inst., Montana.

#### COMMITTEE'S LETTER.

TO THE NATIONAL EDUCATIONAL ASSOCIATION:

At the regular meeting of the Minnesota Academy of Natural Sciences, held in Minneapolis, July 6, 1875, a committee was appointed to express in suitable form the sense of the Academy in reference to the approaching meeting of the National Educational Association in the city of Minneapolis, and to present the same to the Association on its convening.

The undersigned members of said committee, therefore, desire to assure the members of the National Educational Association that the Minnesota Academy of Natural Sciences extends to them a cordial welcome to the city of Minneapolis and to the State of Minnesota. The two institutions have the same end in view—the increase and dissemination of human knowledge, and they have a mutual interest in the success of every effort to simplify and perfect the means for attaining that result. The cultivation of the Natural Sciences is both a means and an end in the general information of the people.

The members of the Academy desire to aid the Association in making the meeting at Minneapolis pleasant, profitable, and satisfactory, and to assure it of their earnest sympathy in the cause of education.

August 2, 1875.

N. H. WINCHELL, } Committee.  
CHAS. SIMPSON. }

After the reading of these letters a lively discussion arose on the addresses delivered, in which Messrs. Rolfe, of Chicago, A. R. Cornwall, of Albion Academy, Wisconsin; Rev. A. D. Roe, Afton, Minnesota; Dr. Allyn, of Illinois; James Cruikshank, of New York; W. E. Crosby, Editor of the "Common School," Davenport, Iowa; M. Andrews, Galesburg, Illinois; President Harris, and others took an active part.

The drift of the remarks was mostly on the paper read by W. F. Phelps, Principal of the State Normal School at Winona, Minn.

The following report of the discussion is taken from a Minneapolis paper.

Mr. John H. Rolfe, of Chicago, thought that Prof. Phelps had expressed unnecessary alarm about the present condition of the common schools.

Prof. Cornwall, of Albion, Wisconsin, thought the question of money was important as connected with the schools, mentioning a number of instanced cases where the question had entered, as responsible for rascally maneuvering and projects. The speaker criticized the experiences connected with the Normal Schools, and urging that some revision was necessary. Prof. Phelps's abhorrence of the New-England Academy was also gently overhauled, and an eloquent defense of the middle schools made.

Supt. Roe, of Washington County, also entered his criticism against the "abhorrence" or prejudice against the Academic schools. He thought the wisdom of the schools was not confined or boiled down in one system—which ordinarily runs in unprofitable ruts. The need was good superintendents.

President Allyn, of Illinois, said he was glad to hear Prof. Phelps's paper, but he could not but feel satisfied that some of its views should be modified. It made no difference with him how education was obtained, and he protested against any contempt of the country schools, which in some instances had benefited their pupils more in two months than colleges had accomplished for their students in one year. He wished the schools were better, but they should not be depreciated. We should be careful to say as an Association that this expressed feeling against our common schools, was not its view or "deliverance." He believed that Normal schools had made some cast-iron men so far as their systems were concerned, who were absolutely good for nothing.

Dr. Cruikshank believed in pursuing such a course as would result in keeping the interest of the people at large in the common schools or educational systems—all supported from their contributions.

W. E. Crosby, of Iowa, supported Prof. Phelps's view of the common schools. The object of institutes had been to improve the common schools.

Mr. Andrews thought it was a sad thing to see the antagonism between Normal and other schools. The position assumed that teachers must be graduates of a Normal school, was calculated to create opposition to them, which was certainly unnecessary and unfortunate.

The chairman called attention to the fact that it was time to close the discussion just as it was becoming a trifle warm and interesting. The city systems of education were gradually extending into the country.

#### THE EDUCATIONAL CONDITION OF THE SOUTH,

was next discussed by Yardley Warner, of Philadelphia, Pa., A. C. Pickett, Superintendent Memphis Schools, Mrs. H. Nash, of Little Rock Arkansas; John Hancock, Ohio; H. M. Hale, Superintendent of Public Instruction, Colorado; W. F. Phelps, and J. B. Merwin, of St. Louis.

Mr. Warner, with a desire to come under the five-minute rule, urged the appointment of a committee to devise means for assisting the people of the South in their educational projects.

Mr. Pickett endorsed the views of the speaker in regard to the improvement of the work, and mentioned some of the more hopeful movements in the schools under his charge. The point was to induce pupils to struggle in securing education, and blessed are they who search it in earnest. In the South they are not in any rut and will keep out if possible.

Miss Helen M. Nash, of Little Rock, Arkansas, gave an interesting sketch of the schools in her locality, which she declared in the main to be lamentable—sand and pointed sticks being used instead of blackboards in illustrations. A good system was now established at Little Rock, but difficulty was encountered because pupils were not inclined to depend sufficiently upon themselves.

The motion of Mr. Warner for the appointment of a committee for the South was seconded by Dr. Buchanan, of Louisville, and the chair announced that the committee would be appointed before the close of the session.

John Hancock, of Ohio, defended warmly the necessity and importance of system in all educational matters, in opposition to the remarks of those who had criticized Normal schools.

Mr. H. M. Hall, of Colorado, said the only objection to Normal schools, is that they expect even cockle put into the educational mill to come out first-class grists. Prof. Phelps called the gentleman to order and the chair explained that when a gentleman arose to speak for five minutes, it was impossible to imagine what they might say.

Prof. Phelps said the very object of the paper had been accomplished in creating a lively discussion. He was not opposed to the common schools, but wished simply to better their condition. Let the defects of the schools, normal and common, be kindly and intelligently pointed out. He was a pupil of the district school, and he would say that if he could eliminate from his life all the evil influences which surrounded him in the district school, he would have been a much better man than he is. All reforms in education must rest and begin in the improvement of the teacher himself.

Mr. J. B. Merwin, Editor of the American Journal of Education, was, at his own request, permitted to hand his address on "State School Laws," to the Secretary for printing without reading.

[This address has not been received. Sec.]

The discussion on the Educational Condition of the South was continued by Professor E. Olney of Michigan University, Dr. Allyn, of Illinois, and A. D. Roe, Afton, Minnesota.

The following resolution was offered by Dr. Buchanan, of Kentucky, and referred to the committee on resolutions:

That, although military instruction, and standing armies may be necessary in the present stage of civilization, we regard as of far greater importance the establishment of international arbitration and of a system of education which will elevate mankind above the necessity or even a possibility of war; which is the enemy of true civilization and progress.

A resolution relating to the paper of Miss Bibb, on "The Relation of Art



to Education," offered by Dr. Cruikshank, was also referred to the committee on resolutions.

Those in favor of the establishment of a separate section on Agriculture, were requested to meet at 2 o'clock to discuss the project, and the afternoon business of the several sections was announced, after which the general session took a recess until 8 o'clock in the evening.

The secretary read the names of the Board of Directors for the past and ensuing year, and the Association then adjourned until evening.

After the adjournment of the general session the Board of Directors met for the transaction of business.

Prof. S. R. Thompson, of Lincoln, Nebraska, presented a petition signed by twenty members of the Association for the organization of a Department of Industrial Education.

After some discussion the petition was granted.

Several bills of accounts were presented. On motion, the Finance Committee was authorized to pay all bills properly presented.

The Finance Committee was also instructed to pay the deficit on the publication of the proceedings of the Association last year.

On motion, it was agreed that the Constitution should be so amended that the annual dues of members should be two dollars.

The Treasurer was instructed to notify all members annually of the amount due the Association from each and also to advertise the last volume of the proceedings of the Association.

On motion the new finance committee was instructed to examine and audit the accounts of the Treasurer for the past year.

On motion the Board adjourned to meet at 5 o'clock P. M.

J. M. MCKENZIE, Secretary, *pro tem*.

At the meeting of the Board of Directors at 5 o'clock it was determined to prepare a statement of the volumes of proceedings of the Association for past years yet for sale and publish in the different Educational Journals a card giving prices for which these volumes will be sold; the publication of the card to be restricted to those journals willing to insert such card free. This matter was entrusted chiefly to Dr. James Cruikshank, several years ago secretary of the Association.

On motion of O. R. Smith, it was

*Resolved*, That no person invited to deliver a paper before this Association be allowed to occupy more than forty minutes of its time.

On motion of W. D. Henkle, it was

*Resolved*, That the number of papers read before the General Association be restricted to four.

It was also

*Resolved*, That two persons be invited to open the discussions of each of the several papers, that these opening speeches shall not occupy more than ten minutes, that they shall be oral and directed to the subject-matter of the papers.

### EVENING SESSION.

After the Association was called to order, Dr. James Cruikshank, of New York, submitted a memorial of the deceased members of the Association for the past year.

(Memorial not received; if received in time it will appear in an appendix.)

Resolutions of respect to the memory of Dr. G. N. McJilton, of New York; Supt. Gibbs, of Florida, and Supt. W. R. Creery, of Baltimore, were offered.

Supt. Reed, of Baltimore, gave some additional interesting facts relative to W. R. Creery.

The Association then adopted the following resolutions:

*Resolved*, That while we record with deep regret the decease of our former associates and co-workers, we recall with pride and gratitude their honest and efficient labors in behalf of education and cherish the memory of their many virtues.

*Resolved*, That a copy of this resolution and the subjoined memorial be sent to the families of each of the deceased.

W. F. Phelps, of Winona Minn., Chairman of Committee on Course of Study, reported progress and asked that the committee be allowed another year in which to make out their report; the request was granted and the committee continued another year.

Hon. E. E. White, of Ohio, then made a report in behalf of the Committee on the Bureau of Education.

He remarked that the Bureau of Education was established in response to the wishes of the educators of the country, and, from its establishment to the present time, it has received the increasing appreciation and co-operation of all who are entrusted with the management of schools in all parts of the country. It was created by the votes of members of Congress of both parties, and has been supported by men of both parties.

The opposition to the Bureau arises from three sources:

1. There is a comparatively small number of statesmen who hold that the Bureau has no warrant in the Constitution. It is a sufficient answer to this view to say that the

#### WEIGHT OF OPINION

is not only against it, but the practice of the Government from its organization to the present time, and this may be accepted as a practical interpretation of our fundamental law.

2. The Bureau is opposed as an interference on the part of the general government with the reserved rights of the States. This objection is based on an entire misapprehension of the functions of the Bureau. It has no authority whatever to interfere with the management of the school systems of the several States. The law organizing the Bureau and its administration fully answer this objection. It is simply a central agency, supported by the Government, for the collection and dissemination of important information respecting the condition and progress of education in the several States and Territories and in other countries, and it has not even authority to demand an item of information from any school officer. It is a fact that the Bureau has the support of the school officers of both political parties in the several States.

3. It is also urged that the Bureau having no authority in school affairs, cannot be sufficiently useful to justify its support by the general Government. The Bureau has already answered this objection. It has given an impulse to education which is felt throughout the country, and its great usefulness is recognized and appreciated by all who take an intelligent action in educational progress.

The above is but an imperfect outline of Mr. White's remarks. In conclusion he paid a well-deserved compliment to Commissioner Eaton, for his wise and efficient administration of the Bureau, and then submitted the following resolution, which was unanimously adopted:

*Resolved*, That the good already accomplished by the National Bureau of Education is a complete vindication of the wisdom of its establishment, and we earnestly request Congress to increase the usefulness of the Bureau by providing ample facilities for the prosecution of its important work.

Hon. Alonzo Abernethy, State Superintendent of Public Instruction of Iowa, presented a report on the representation of American Education at the approaching Centennial.

#### REPORT.

We are entering upon the centennial of our nation's history; a history full of noble deeds and glorious achievements. Established in the interest of justice and religion, and dedicated to liberty and universal equality, the nation has, in maintaining these principles, made a record of progress unparalleled in history.

This approaching centennial year presents an appropriate opportunity to review this century's record, and study its lessons.

The International Exposition to be held at Philadelphia, next year, will afford an opportunity to exhibit the products of the nation's growth and industry.

We shall have a wonderful exhibition at Philadelphia. It will be the greatest display of the products of modern industry that the world has ever seen. It will contain an exhibit of nearly everything valuable to civilized man.

Among the objects of interest will be an exhibit of Education. This will indeed, be a very prominent feature of the Exposition.

Every one who is familiar with the history of the International Expositions which have been held within the last twenty-five years, at London, Paris, Vienna, and other points, knows that the representation of education, has received, at every succeeding exhibition, greater prominence. At the last one, which was held at Vienna, in 1873, the department of education was one of the most prominent features; and to a large portion of those who visited the Exposition, it was the chief attraction. It has, indeed, been generally conceded that as education is one of the chief elements in promoting civilization, so is an exhibit of the condition of its education one of the best and truest means of representing the civilization of a country.

The U. S. Centennial Commissioners have repeatedly expressed a very great desire to secure a full and creditable representation of American education. A prominent place has been assigned for it.

The Main Exposition Building, which will cover more than twenty-one acres of ground, has been devoted to an exhibition of the three departments of Mining and Metallurgy, Manufactures, and Education and Science. They now desire to know what is to be exhibited in the portion devoted to Education, and how much space is desired.

This portion of the Exhibition will be what educators make it. A creditable exhibit will only be secured by the united action of the educators of

the country, and through a systematic and comprehensive plan of work.

The National Educational Association is the proper medium for this work.

Foreseeing this, the Association, through its Department of Superintendence, at a meeting held in Washington in January, 1874, prepared a preliminary scheme of representation, and appointed a general committee to prepare and carry out the same, consisting of the state, territorial, and leading city superintendents of the country.

This action received the approval of the general Association, at its meeting held in Detroit a year ago.

At the meeting of the Department of Superintendence, held at Washington, in January 1875, there was selected from the general committee, an Executive Committee, consisting of Gen. Eaton, of Washington; Hon. John D. Philbrick, of Boston; Hon. J. P. Wickersham, of Pennsylvania; Hon. Wm. Ruffner, of Virginia, and Alonzo Abernethy, of Iowa, to confer with Director General Goshorn, of Philadelphia, and co-operate with him, and with the Commissioner of Education, in relation to the preparation of a scheme of classification for the Department of Education at the Exposition.

This executive committee held preliminary meetings immediately at Washington and Philadelphia; and at a subsequent meeting, at Philadelphia, in April, a comprehensive plan was prepared and submitted to the Director General.

The revised classification, with certain amplifications and specifications, respecting the preparation of material for exhibition, together with a letter from Gen. Eaton, is contained in a pamphlet just published by the Commissioner, in Circular No. 5, from the Bureau of Education.

Some hundreds of copies of this pamphlet were sent here for distribution to the members of this Association; a portion of which were distributed through this hall yesterday morning. Copies can yet be obtained by those who desire them.

Gen. Eaton who has given much time and thought to this subject, fully expected to be present at this meeting and report in person, the progress of the work up to this time, and its present status, but was unavoidably detained by sickness in his family.

He has forwarded a letter containing suggestions, to the reading of which I will now ask the attention of the Association.

After expressing his great regret at being unable to attend, he says:

I therefore unite to request you to make a report for the committee in my place.

The circular of the Bureau of Education on the Centennial, the issue of which has been delayed from one cause and another beyond our control, I have ordered sent to Minneapolis for distribution to the members. This describes in brief, what our committee has done, and gives substantially the present status of the preparation for the educational exhibit of the country at the Centennial. I deem it exceedingly desirable that the Association should make as full suggestions as possible with regard to the several details under consideration, mentioned on page 11 of the circular, namely:—“(1) the manner of investigating and comparing the work of students so as to bring out the best results; (2) what attempts shall be made to provide special arrangements for formal visitation to the exhibition by students of institutions of learning, under the guidance of experts, for special investiga-

tion and study of the exhibition; (3) the arrangement of an educational Congress."

*Student's work* I hope will be taken up by each of the several classes of institutions in each of the several states, and as many points decided as possible. The question of formal visitation of students to the exhibition, under the guidance of experts, seems likely to require careful consideration. There is a movement by the undergraduates of colleges to bring about a convention or demonstration at Philadelphia by college students. The arrangement of an International Educational Congress grows in importance; indeed, it has been stated to me by representatives of England, Switzerland, and other countries, that the extent to which educational material will be brought over here from European countries, as well as the number of eminent educators who will visit the exhibition from those countries, depends very much upon the action taken by Americans. They agree emphatically in reference to the value of an International Educational Congress,—(1) that it would be likely to bring eminent European educators here who would not otherwise come; (2) that it would render available and effective the educational lessons of the Exhibition, as it would not otherwise be possible. But they consider it most important that the details should be arranged with the utmost care.

Col. Goshorn, the Director-General of the International Centennial Exhibition, just now sends me an important question which I can only answer as the information is afforded by the respective States and Territories. If some estimate of the space required could be furnished from the States represented in the Association it would be a great aid.

Hoping that our endeavors, as a committee, to harmonize and arrange the diverse interests and vast variety of details involved in the educational exhibit may meet the approval of the eminent educators gathered at Minneapolis, and that they may give the whole work a new and forward impulse,

I remain very sincerely yours,

JOHN EATON, Commissioner.

OFFICE OF THE DIRECTOR GENERAL.

*International Exhibition, 1876. United States Centennial Commission,  
PHILADELPHIA, JULY 21, 1875.*

HON. JOHN EATON, Commissioner of Education,  
Washington, D. C.,

DEAR SIR:—We are about assigning, definitely, space for the several departments of the exhibition in the buildings, and I am very anxious to learn whether you can give me an idea of the probable amount of space that the Educational Department, which you are supervising, will require in the main building. On examination I find that I have no information whatever on this subject, and I trust you will be able to give me an approximate idea.

We are very much crowded already in the main building, and are now struggling to provide sufficient space for the several departments in the American section, and at the same time to give foreign commissions the amount of space that they are now requiring.

Any information you may be able to give will be very thankfully received.

I am yours very respectfully,

A. T. GOSHORN, Director General.

Mr. Abernethy then presented on behalf of the committee the following preamble and resolutions:

WHEREAS, A communication has been received from the Hon. John Eaton U. S. Commissioner of Education, in which the National Educational Association now assembled, is requested to take into consideration the interests of the Educational Department of the coming Centennial Exposition, and to make suggestions in relation thereto; therefore,

*Resolved*, That we heartily second the efforts of the Commissioner, to secure an adequate representation of our educational products at the Centennial; and that we will co-operate with him in every practicable way, to make the enterprise a success.

*Resolved*, That, in accordance with the Commissioner's request, we make the following suggestions, viz:

1. In our opinion, wall space of not less than two thousand feet in length with accompanying counter and floor space, will be needed for the proper display of our Educational Products.

2. The amount of wall space occupied by each State should be limited to one hundred feet in length.

3. All products of the schools, executed by pupils, except such as may be classed as "special products," should be made within the month of *January*, 1876.

4. We respectfully recommend that there be formed an Exposition Committee, consisting of one agent appointed from each of the States and Territories represented at the Centennial, by the chief educational officers thereof, in conference with the National Commissioner of Education; whose duty it shall be to co-operate with the U. S. Commissioner, in the superintendence of the Educational Department at Philadelphia.

*Resolved*, That a committee of three be appointed to prepare and submit to Gen. Eaton rules and regulations by which pupils and students shall be governed in the preparation of such products as may be executed by them.

*Resolved*, That we recommend that an International Educational Congress be held at some time during the Centennial Exposition; and we also recommend that arrangements therefore be made by the U. S. Commissioner of Education.

*Resolved*, That we respectfully recommend to the U. S. Commissioner of Education, that the appointment of delegates to the International Congress be made through the chief educational officers of the several States and Territories.

He then presented the following resolutions which were adopted:

*Resolved*, That as processes of education improve, a more perfect school organization, and a more thorough coördination of all classes of schools within each State and throughout the nation, are more pressingly needed.

*Resolved*, That the committee on a National University, appointed at Detroit, in 1874, be continued with authority to supply vacancies in the list of its members.

John Hancock, chairman of committee on Honorary Members, reported the following names: Lewis Felméri, Professor of Pedagogy in the University Kolozsvár, Hungary; Dr. R. D. Shannon, Superintendent of Public Instruction, Missouri; His Excellency, Cushman K. Davis, and O. C. Merriman, Mayor of Minneapolis, Minn.

Dr. E. T. Tappan, of Ohio, chairman of the committee on resolutions, presented the following report which was unanimously adopted:

*Resolved*, That ignorance is a curse to any people, and a menacing danger to Republican Institutions.

*Resolved*, That of all subjects demanding governmental aid public education should of right take precedence.

*Resolved*, That in the nature of the case there is a constantly-growing necessity for State and National aid to education; and it is the duty of this Association and of each of its members to do all that can be done to secure such aid.

*Resolved*, That since the public lands of the United States are the property of the whole people; the proceeds of the sale or other distribution thereof, should be faithfully applied to their use and benefit and in no case devoted to the use of corporations or sections.

*Resolved*, That in no way can the proceeds of these lands be so well or exclusively devoted to general use or welfare as by their appropriation to educational purposes.

*Resolved*, That a committee of three be appointed to have the above resolutions—authenticated by the signatures of the President and Secretary of this Association—printed and placed in the hands of each member of Congress.

*Resolved*, That recognizing the freedom and necessary diversities of the various educational agencies under a Republican form of government, this Association emphasizes the great importance of such voluntary and hearty co-operation among all workers in the cause of education, and such adjustment of all classes of schools and higher institutions of learning as will express and promote the interest of all in the education of all.

*Resolved*, That the paper on "The Relation of Art to Education," read by Miss Bibb of St. Louis, be referred to a Committee of five to consider and report to what extent, and in what way drawing should be taught in public schools, especially concerning its relation to the industrial arts and the other activities of practical life.

The following resolutions were adopted by a rising vote.

*Resolved*, That the Association extends its heartiest thanks to the citizens of Minneapolis for their generous hospitality, and especially to His Excellency Governor Davis, and His Honor Mayor Merriman, and Geo. A. Brackett, and S. C. Gale Esq.

*Resolved*, That the thanks of this Association are especially due Superintendent O. V. Tousley, and the members of the local committee for their untiring and constant efforts to make the meeting of the Association of 1875 an occasion full of pleasant memories.

*Resolved*, That we extend our thanks to the railroad and steamboat lines which so generously afforded the usual facilities for the transportation of members of the Association.

After the adoption of the above resolutions the proposed amendment to the constitution was adopted, and the Association was entertained with five minute speeches from various gentlemen.

Dr. Magoun, of Grinnell, Iowa, was called on for remarks on the preparation necessary for the proper exhibit of American education at the approaching Centennial Exhibition. He said: "If it be true, as Commissioner Ea-

ton has said in his circular that 'more foreigners will visit the Centennial Exhibition to see our school material and study our school system than for any other purpose,' we ought to do something more than adopt some resolutions in respect to an exhibit of American education at Philadelphia next year; we ought to give the Commissioner and his assistants in the various parts of the country, energetic and effectual aid. It is somewhat difficult, indeed, to exhibit "Educational products," as they have been called.

The true educational product is simply and truly educated mind. It is hardly possible to spread this over the 2000 feet of wall space our resolutions call for. To find it, to know what our schools of every grade produce, foreigners must move through the land and learn what our people are who have been to school.

But the material instruments of American education and such documents, as set forth the processes and results, can occupy that wall space and will need the whole of it.

In your opening address, Mr. President, you suggested a doubt whether we have yet found the best method, the true method, of this exposition of a hundred years of education.

It seems to me that what will be found hardest to exhibit at all will be the spirit of education in America.

How can these multitudes of coming foreigners, intelligent, eager, and inquisitive, be made to apprehend this? It cannot be set up on shelves at Philadelphia. It cannot be discerned at one view as the sum of educated minds can be. The spirit of education among any people comes from its history. American education was not born of the State, it is no child of arbitrary governmental power, or of governmental power at all. It is the simple outgrowth of the love of knowledge, freedom and virtue, which formed part of the original stock of Puritan character. It was philanthropic and christian. It is itself free. "Therefore the government, whether of the State or the Nation," can never "take control of all educational forces," as was advocated in the paper to which we listened last evening, as is done in the old world. Education here can never be wrested from the spontaneous agencies of the people. No government on American soil will ever be strong enough or arbitrary enough to do that.

The attempt, even at what was so repeatedly demanded last evening, in the speaker's theory of arbitrary and exclusive State control, would show what the free spirit of American education will not endure.

Therefore, again, because of this origin and history of education among us, we have no American system though we constantly use the phrase. We have an American *policy* of proper and universal education, and we have systems. Gen. Eaton, in his circular, recognizes this when he speaks of "the peculiarities and manifold phases of educational systems and institutions." And again later of "Institutions and systems in many parts of the country." So a free policy in a free Republic must develop itself.

The arbitrary spirit of the European countries commended to us last night as examples, can never be introduced here. Science, not sovereignty, must bring our systems, if anything can, into one system.

It can never be by the State "taking control of all the educational forces." It is idle to think of it. And the exhibit of American education at the Centennial must set forth in all its natural, legitimate liberty, in all this multi-form, variform luxuriant freedom.



It will be worthy of our best efforts to do this. Thus alone will something be done to show its spirit and history, as well as its body and material implements. Such an exhibit will be honorable to us as an intelligent people, it will disclose what freedom united to the love of knowledge and virtue can do; it will in some measure fitly display the marvellous progress of this unique and magnificent phenomenon of American education.

Dr. J. W. Hoyt, of Wisconsin, continued the discussion by stating that while he was quite reluctant to make any remarks to-night, he was happy to speak upon such an important subject. It has been his fortune to represent three times the national educational system of our country at foreign exhibitions, and he proceeded to discuss the advantages of such representation. Our education comes out of the appreciation of the people of its need. Austria and Germany have given us an example of what *can* be done in education. We do not, however, need to introduce the European system. We are a free people, but we should profit by and incorporate into our systems of education all that has proved advantageous elsewhere. We have no thoroughly-prepared, well-devised system of education in this country. The matter of histories, reports, and documents are of great value. We should have histories of the plans and work accomplished. Europe cannot comprehend our great educational system. Let us show her at Philadelphia what we are doing and how we do it.

W. D. Henkle, of Ohio, offered the following additional resolution which was unanimously adopted:

*Resolved*, That the thanks of the Association be tendered to the press in general, and that of Minneapolis in particular, for the complete, accurate unprejudiced, and unexceptionable reports of the proceedings of this Session.

The President appointed the following gentlemen as a committee to present resolutions to Congress.

A. Abernethy, Iowa; J. W. Hoyt, Wisconsin; E. E. White, Ohio.

Also the following committee on art education:

John Y. Culyer, New York; A. J. Rickoff, Ohio; W. H. Wynn, Iowa; E. T. Tappan, Ohio; J. L. Pickard, Chicago.

The names of James S. Rollins, and Geo. Coleman, of Missouri, were added to the list of Honorary members.

A telegram was read from the Superintendent of schools of Maryland, asking that the Association hold its next session at Baltimore. The matter was referred to the Board.

D. B. Hagar, of Massachusetts, was then called upon to speak, for Massachusetts. He had thought when coming out here that he was coming away from Massachusetts, but it seemed that every person he met had come from that State. He had often wondered where all the Massachusetts people went. They had come West. He extended the hand of congratulation for Massachusetts at home to Massachusetts abroad. And he would proceed to inform Massachusetts abroad what Massachusetts at home was doing. He then gave a very interesting history of educational work in that State, informing the audience that the Normal schools were making great progress. There are now six of them fully equipped. Besides these were numerous training schools, and schools of industrial and art education. Our colleges are also advancing. Boston University was even considered a rival of Har-

ward, and it had thrown its doors wide open to women. Women in that State were not ignored. Two colleges are about to be founded in that State, one by a woman, another by a man. The one founded by the woman is to be taught by men, and *vice versa*. If Massachusetts was ahead in educational work she would try and keep ahead. If behind she would try and catch up.

Supt. Shepherd, of Baltimore, then made a short review of the educational work in his State, detailing the marked improvement in the different departments and, especially of the work to be performed by the proposed Johns Hopkins University.

Supt. Tousley was then called upon, and appeared upon the stage amidst applause. He had been asked to speak this evening, and he had immediately proceeded home and rummaged his portfolio for an extemporaneous speech which would cover this occasion. He found that he had experienced this week an infusion of new wine, and it is always dangerous to put such stuff in old bottles. He then attempted to write something fresh, but his ears thundered with questions like these: Have you found the place to which you have been assigned? Have you an omnibus ticket? Has the mail been distributed? &c., &c. In this confused and jumbled condition, he threw himself on the emergency of the moment. A man at the fire the other night explained to him that a conflagration always brought a breeze. Now, Mr. President, why did you come up here? Are there any laws of a spiritual meteorology in obedience to which this Convention moves? Did you recognize the existence of an educational vacuum this way, and have you rushed to fill it. In reference to the first question there may be some doubt—as regards the second, he was prepared to give the emphatic response, that we are exceeding full.

We always want to see a thing—to know what it does before we give the term. Now if I were to name this body, I should call it a Gigantic Educational Ganglion—a sort of pedagogical, cerebro-spinal centre—and if we have not been in working communication with this continental psychological, generator, we trust in future that our movements will show that the attachment has been made complete. [Applause.]

It is said that in desert and rainless regions, the inhabitants are compelled to go far in search of some benignant stream, and the traveler never fails to meet the pilgrim, carrying some skin with which to carry back the precious liquid. To how many of us has this Association proved a stream—a fountain of inspiration, and how many an educational calfskin has here been filled?—(immense applause) in which the speaker kept talking, and the reporter lost the remarks. But amidst the roars of laughter he heard the speaker pay a high compliment to Prof. Chas. Marsh, to whose urbanity and efforts much of the success of this entertainment was due. And now, my friends, continued the speaker, I must say *good-bye*. This does not mean, clear out—disappear—haste—riddance, &c., but I gather up all the thousand kindly impulses of our citizens in this Gem-city of the Northwest, and fling them back to you in that full sentence from which *good-bye* is the queer contraction—God be with you! yes, my friends, God be with you, and as we welcomed you at your incoming, we would pronounce upon you at your outgoing our kindest benedictions. Go forth, my comrades, in the grandest army of which history boasts. An army that holds in its clutch the destinies of Empires and the progress of the race.

(The reporter was obliged to stop and laugh during the speech, and was therefore unable to note the points relative to the "frog story," and to take down the "hit" deduced thereby from the Darwinian theory of evolution. The reference to the Convention as the sentence, President Harris as the Capital letter, and the speaker as the period, is also omitted for the same reason. Those present will remember the points.)

Supt. Tousley's speech "brought down the house," and was the happy point of the whole Convention. Such a storm of demonstrative applause followed that he was compelled to respond to the encore by picking up the bouquets showered upon the stage and by making a bow after the style that he was in the habit of teaching the High-School pupils.

Prof. Phelps, the newly-elected President, by an appointment then constituted Professors Bellows and Putnam, of Michigan, and Ogden, of Ohio, a committee of the Normal section for the year on a "Professional Course of study," and Miss Lathrop, of Cincinnati, a committee on "Practice Schools."

The whole audience then arose and joined in singing "Praise God from whom all blessings flow," after which President Harris pronounced the Convention adjourned *sine die*.

J. M. McKENZIE,  
Secretary, *pro tem*.

## Organization of the Industrial Section.

The Industrial Section of the National Educational Association met at Room No. 9 of the Academy of Music, and effected a temporary organization by the election of W. H. Wynn, of Iowa Agricultural College, Chairman, and Prof. Chas. Y. Lacy, of the University of Minnesota, Secretary *pro tem*.

On motion of Prof. S. R. Thompson it was agreed that the following class of persons shall be eligible to membership in the Industrial Section:—All instructors and officers of Agricultural, Mechanical, and Polytechnic Schools, or of Universities having such departments.

The Section then proceeded to the election of permanent officers with the following result:

Prof. S. R. Thompson, of the State University of Lincoln, Nebraska, was elected President; Prof. S. P. Roberts, of Cornell University, Vice President, and Prof. Chas. Y. Lacy of the University of Minnesota, Secretary.

It was understood that the officers should constitute a committee to arrange for addresses, questions for discussion, etc., at the next meeting of the Association, and there was a sentiment in favor of having one evening devoted to an address before the General Assembly.

On motion the Section adjourned.

CHAS. Y. LACY, Secretary.

CONSTITUTION

OF THE

NATIONAL EDUCATIONAL ASSOCIATION.

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PREAMBLE.

To elevate the character and advance the interests of the profession of teaching, and to promote the cause of popular education in the United States, we, whose names are subjoined, agree to adopt the following

CONSTITUTION:

ARTICLE I.—NAME.

This Association shall be styled the National Educational Association.

ARTICLE II.—DEPARTMENTS.

§ 1. It shall consist of four Departments: the first, of School Superintendence; the second, of Normal Schools; the third, of Elementary Schools; and the fourth, of Higher Instruction, and the fifth of Industrial Education.

§ 2. Other Departments may be organized in the manner prescribed in this Constitution.

ARTICLE III.—MEMBERSHIP.

§ 1. Any person in any way connected with the work of education shall be eligible to membership. Such person may become a member of this Association by paying two dollars and signing this Constitution; and he may continue a member by the payment of an annual fee of two dollars. On his neglect to pay such fee, his membership shall cease.

§ 2. Each department may prescribe its own conditions of membership, provided that no person be admitted to such membership who is not a member of the general Association.

§ 3. Any person eligible to membership may become a life member by paying, at once, ten dollars.

ARTICLE IV.—OFFICERS.

§ 1. The officers of this Association shall be a President, twelve Vice-Presidents, a Secretary, a Treasurer, one Counsellor for each State, District, or Territory represented in the Association, and the officers charged with the administration of their respective departments.

§ 2. The President, Vice-Presidents, Secretary, Treasurer, Counsellors, and presiding officers of their respective departments, shall constitute the Board of Directors, and, as such, shall have power to appoint such committees from their own number as they shall deem expedient.

§ 3. The officers of the Association shall be chosen by ballot, unless otherwise ordered, on the second day of each annual session, a majority of the votes cast being necessary for a choice. They shall continue in office until the close of the annual session subsequent to their election, and until their successors are chosen.

§ 4. Each department shall be administered by a President, Vice-President, Secretary, and such other officers as it shall deem necessary to conduct its affairs.

§ 5. The President shall preside at all meetings of the Association and of the Board of Directors, and shall perform the duties usually devolving upon a presiding officer. In his absence, the First Vice-President in order who is present shall preside; and in the absence of all the Vice-Presidents, a *pro-tempore* Chairman shall be appointed on nomination, the Secretary putting the question.

§ 6. The Secretary shall keep a full and accurate report of the proceedings of the general meetings of the Association and all meetings of the Board of Directors; and shall conduct such correspondence as the Directors may assign; and shall have his records present at all meetings of the Association and of the Board of Directors. The Secretary of each department shall, in addition to performing the duties usually pertaining to his office, keep a list of the members of his department.

§ 7. The Treasurer shall receive and hold in safe keeping all moneys paid to the Association, shall expend the same only upon the order of the Committee on Finance; shall keep an exact account of his receipts and expenditures, with vouchers for the latter, which account he shall render to the Board of Directors prior to each regular meeting of the Association, and shall also present an abstract thereof to the Association. He shall give bonds for the faithful discharge of his duties as may be required by the Board of Directors.

§ 8. The Board of Directors shall have power to fill all vacancies in their own body; shall have in charge the general interests of the Association; shall make all necessary arrangements for its meetings; and shall do all in their power to make it a useful and honorable institution. Upon the written application of twenty members of the Association for permission to establish a new department, they may grant such permission. Such new department shall in all respects be entitled to the same rights and privileges as the others. The formation of such department shall in effect be a sufficient amendment to this Constitution for the insertion of its name in Article II, and the Secretary shall make the necessary alterations.

ARTICLE V.—MEETINGS.

§ 1. The annual meeting of the Association shall be held at such time and place as shall be determined by the Board of Directors.

§ 2. Special meetings may be called by the President at the request of five Directors.

§ 3. Any department of the Association may hold a special meeting at such time and place as by its own regulations it shall appoint.

§ 4. The Board of Directors shall hold their regular meetings at the place, and not less than two hours before the assembling, of the Association.

§ 5. Special meetings may be held at such other times and places as the Board or the President shall determine.

§ 6. Each new Board shall organize on the day of its election. At its first meeting a Committee on Publication shall be appointed, which shall consist of the Secretary of the Association for the previous year, and one member from each department.

ARTICLE VI.—BY-LAWS.

By-Laws not inconsistent with this Constitution may be adopted by a two-thirds vote of the Association.

ARTICLE VII.—AMENDMENTS.

This Constitution may be altered or amended at a regular meeting by the unanimous vote of the members present: or by a two-thirds vote of the members present, provided that the alteration or amendment has been substantially proposed in writing at a previous regular meeting.

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BY-LAWS.

1. At each regular meeting of the Association there shall be appointed a Committee on Nominations; one on Honorary Members; and one on Resolutions.

2. The President, First Vice-President, and Secretary, shall constitute a Committee on Finance.

3. Each paying member of the Association shall be entitled to a copy of its proceedings.

# MEMBERSHIP

## OF THE

# NATIONAL EDUCATIONAL ASSOCIATION

FOR THE YEAR 1875,

ARRANGED BY STATES.

### ALABAMA.

Miss M. Jarvis,	Talladega.	Alexander Hogg,	Auburn.
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### ARKANSAS.

Mrs. Helen M. Nash,	Little Rock.	M. Savage,	Helena.
W. R. Martin,	Pine Bluff.	Mrs. M. Savage,	"

### COLORADO.

H. M. Hale,	Denver.	Aaron Gove,	Denver.
Miss A. M. Overton,	"		

### DAKOTA.

W. M. Bristoll,	Yankton.	Mrs. W. M. Bristoll,	Yankton.
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### ILLINOIS.

S. M. Etter,	Springfield.	James Harman,	Chicago.
Mrs. S. M. Etter,	"	Miss. F. W. Lewis,	"
J. H. Buck,	Peoria.	F. S. Belden,	"
Robert Allyn,	Carbondale,	W. J. Button,	"
Mrs. J. C. Voorhes,	Macomb.	S. S. Ventres,	"
L. Gregory,	Moline.	Lizzie Bean,	"
Mrs. L. Gregory,	"	W. J. English,	"
M. E. Myrick,	Morgan Park, Cook Co.	John A. Comstock,	"
Wm. F. Swahlen,	Lebanon.	C. G. Wheeler.	"
A. P. Aten,	Abingdon.	H. H. Belfield,	"
Mrs. A. P. Aten,	"	196 Center Ave.	
J. L. Pickard,	Chicago.	Mrs. H. H. Belfield,	"
A. J. Cheney,	"	Center Ave.	
Amos Stevens,	"	John H. Rolfe,	"
Mrs. Eliza R. Danforth,	"	M. W. Hazen,	"
M. Juliet Danforth,	"	M. Andrews,	Galesburg.
74 Walnut St.		Mrs. M. Andrews,	"
Alfred Kirk,	"	C. A. Singletary,	Collinsville.
64 Union Park Place.		Mrs. C. A. Singletary,	"
O. S. Cook,	"	D. S. Wiley,	Elmwood.
John C. Richberg,	"	Orpha E. Clement,	Rockford.
A. S. Kissell,	"	Lucy H. Hatch,	"
Sarah Dabbs,	"	Ida E. Edson,	"

INDIANA.

J. H. Smart, Indianapolis.

IOWA.

Geo. Chandler, Riceville.	J. Bookwalter, Carroll.
Mary Abernethy, Illyria.	G. F. Magoun, Grinnell.
J. W. Woody, Oskaloosa.	Helen S. Whitcomb, "
Mrs. C. C. Childs, Dubuque.	J. H. Carroll, Hesper.
W. J. Shoup, "	Alonzo Abernethy, Des Moines.
E. B. Kephart, Western College.	Mrs. Wilson, "
J. Breckinridge, Decorah.	Lizzie K. Matthews, "
A. S. Benedict, "	Kate Tupper, "
G. N. Holway, "	Martha Brechbill, Rockford.
Cornelius Narvesen, "	L. A. Dunn, Palatine.
R. A. Richardson, Luni.	W. H. Wynn, Ames.
Allen Armstrong, Council Bluffs.	Margaret McDonald, "
Chas. E. Tibbitts, Muscatine.	Ella A. Carr, "
G. P. Merten, Colesburgh.	W. M. Colby, Victor.
A. D. Schenck, Iowa City.	Rosa M. Allen, Sioux City.
Geo. Thatcher, "	J. C. Gilchrist, Mason City.
Robert Saunderson, Burlington.	S. Ella Lyons, "
Clarkson Davis, "	Jennie Lyons, "
J. J. Nagel, Davenport.	E. H. Ely, Independence.
Mrs. J. J. Nagel, "	Mrs. M. S. Nichols, Cresco.
J. G. Haupt, "	O. N. Hoyt, "
W. E. Crosby, "	Hattie M. Cole, "
Jennie Cleaves, "	G. W. Merry, "
P. W. Sudlow, "	Addie E. Bucklin, "
D. W. Lewis, Washington.	H. C. Adams, Waterloo.
Abbie Cleaves, Mt. Pleasant.	Susan A. Collins, Eldora.

KANSAS.

J. L. White, Hiawatha.

KENTUCKY.

J. R. Buchanan, Louisville. Amelia A. Fields, Georgetown.

LOUISIANA.

Miss M. Woods, New Orleans.

MAINE.

James H. Baker, Lewiston. C. C. Rounds, Farmington.

MARYLAND.

B. C. Reed, Baltimore. H. E. Shepard, Baltimore.  
 Mrs. B. C. Reed, "

MASSACHUSETTS.

H. F. Harrington, New Bedford.	Sarah E. Scales, Lowell.
M. H. Faxon, South Boston Point.	Ellen M. White, "
J. O. Averill, Leicester.	E. E. Fox, Weston.
Elizabeth Osgood, Cohasset.	Elma A. Stone, Boston, 5, Charles St.
Annie N. Rice, Springfield.	C. H. Ames, " care L. Prang & Co.
J. R. Herrick, South Hadley.	Laura E. Hovey, " Dorchester H. Sch'l.



## MICHIGAN.

Emma E. Smith,	Romeo.	Miss Riza Watkins,	Detroit.
J. D. Williams,	Sturgis.	W. Buzzell,	Holly.
H. S. Tarbell,	East Saginaw.	Z. R. Ashbaugh,	Hillsdale.
Miss L. Tarbell,	"	A. J. Daniels,	Grand Rapids.
Miss R. E. Selleck,	"	Mrs. A. J. Daniels,	"
Daniel Putnam,	Ypsilanti.	Geo. B. Daniels,	"
Edward Olney,	Ann Arbor.	Austin George,	Kalamazoo.

## MINNESOTA.

Charles A. Morey,	Winona.	F. L. Cooke,	Minneapolis.
Clarence M. Boutelle,	"	V. J. Walker,	"
Eugenia A. Wheeler,	"	Daniel Mather,	"
Ida Binns,	"	Mrs. B. B. Bennett,	"
Irwin Shepard,	"	Helen M. Walker,	"
W. F. Phelps,	"	Maria L. Ten Eyck	"
Hattie Langdon,	"	N. H. Winchell,	"
Julia A. Clark,	"	Charles Y. Lacy,	"
Mary A. Keyes,	"	Wm. W. Folwell,	"
Jennie Grant,	"	U. Curtis,	Mantorville.
Rose Lake,	"	Helen M. McGowan,	Owatonna.
H. J. Mosher,	Waseca.	Ira M. Cuttison,	"
Libbie G. Reid,	"	Mary F. Mellen,	"
Orilla S. Newell,	"	Miss Fauntie Jones,	Kasson.
Lella Smith,	Stillwater.	Adella Wheeler,	"
T. C. Clark,	"	George Anderson,	St. Paul.
William Gorrie,	"	George C. Smith,	"
L. D. Goff,	Lake City.	F. A. Fogg,	"
A. G. Hudson,	"	W. A. Faddis,	"
A. J. Greer,	"	Mrs. Julia B. Nelson,	Red Wing.
Sallie Slocum,	"	O. Whitman,	"
Miss Willow Davis,	Wabasha.	J. W. Hancock,	"
Edwin Emrick,	Rochester.	P. T. Lindholm,	"
Edna Emrick,	"	James A. Johnson,	"
Eva Weston,	"	Helen Sutherland,	"
Sanford Niles,	"	C. J. Pickert,	St. Charles.
Jennie E. Calvert,	"	J. W. Tanner,	Fairmount.
C. H. Roberts,	"	J. P. Bird,	"
Ella E. Ozmun,	"	L. Wright,	Chatfield.
Mattie J. Campbell,	"	Miss A. E. Reeves,	"
Emma M. Bennett,	"	R. A. Mott,	Faribault.
Mattie E. Merrick,	Dover Centre.	Millie Mott,	"
V. D. Carruth,	Reed's Landing.	J. McNaughton,	"
Mrs. G. A. Smith,	Wykoff.	C. O. Huntress,	"
P. Gorman,	Lanesboro.	James Dobbin,	"
D. W. Sprague,	Preston.	Dr. C. John,	Mankato.
Ella J. Cook,	Austin.	A. A. Walker,	"
William F. King,	"	Rebecca E. Rowland,	"
N. M. Holbrook,	"	Fannie Brigham,	Wasioga.

J. H. Gates,	Harrison.	E. J. Pahl,	New Ulm.
A. D. Roe,	Afton.	Benedict June, Jr.,	"
E. G. Paine	"	Robert P. A. Nix,	"
J. M. Miles,	Moorhead.	L. H. Tenney,	Glyndon.
Nettie Pearson,	Marion.	E. C. Deveraux,	Spring Valley.

MISSOURI.

W. T. Harris,	St. Louis.	Miss S. A. Hill,	Macon.
Theodore Harris,	"	J. M. White,	Louisiana.
Norman J. Colman,	"	Alice Yale,	"
John J. Bailey,	"	Mrs. Frank C. Edwards,	Kirkwood.
Miss S. V. Beeson,	"	Augusta Murtfeldt,	"
J. B. Merwin,	"	Mary E. Murtfeldt,	"
D. G. Aber,	Arrow Rock.	G. L. Osborn,	Warrensburg.
James S. Rollins,	Columbia.	S. M. Dickey,	Carthage.
Hattie A. Comings,	Springfield.	J. Baldwin	Kirksville.
Belle Jennings,	"	Mary Norton,	Glasgow.

NEBRASKA.

S. D. Beals,	Omaha.	S. R. Thompson,	Lincoln.
J. W. Lowe,	"	J. M. McKenzie,	"
J. B. Bruner,	"	A. D. Williams,	"
C. B. Palmer,	Beatrice.	Albert Nichols,	Peru.

NEW YORK.

I. E. Young,	West Chester.	John Y. Culyer,	Brooklyn.
Jane Cowieson,	Albany.	James Cruikshank,	"
Mrs. Harriet Miller,	Saratoga.	Miss L. S. Huston,	Bellona.
Mrs. Anna Randall Diehl,	27, Union Square, New York.	H. A. Ward,	Rochester.

OHIO.

W. D. Henkle,	Salem.	F. M. Choquill,	Zanesville.
M. C. Stevens,	"	A. T. Wiles,	"
C. S. Bragg,	Cincinnati.	J. B. Irvin,	Dayton.
R. W. Stevenson,	Columbus.	John Hancock,	"
E. H. Cook,	"	Eli T. Tappan,	Gambier.
E. E. White,	"	James Vernon,	Kipton.
Chas. S. Smart,	"	Ida Vernon,	"
A. J. Rickoff,	Cleveland.		

PENNSYLVANIA.

Yardley Warner, Philadelphia (Germantown).

SOUTH CAROLINA.

J. K. Jillson, Columbia.

TENNESSEE.

A. Pickett, Memphis.

VERMONT.

John H. French,	Burlington.	H. N. Hovey,	Lowell.
Lucy A. Noyes,	Castleton.		

WEST VIRGINIA.

Z. G. Bundy, Wheeling.

## WISCONSIN.

E. A. Charlton,	Platteville.	W. A. Hallerman,	Oshkosh.
George Beck,	"	G. S. Albee,	"
A. O. Sather,	River Falls.	E. B. Wood,	"
J. H. Salisbury,	Madison.	Mattie A. Hayward,	"
W. A. De La Matyr,	Bl'k River Falls.	Robert Graham,	"
C. W. Roby,	La Crosse.	Ellen B. Chaffee,	Burton
O. N. Gaston,	Fox Lake.	Miss A. R. Luse,	Lodi.
Anna E. North,	Pewaukee.	J. B. Thompson,	Osseo.
Mattie L. North,	"	Mrs. J. B. Thompson,	"
M. J. Casey,	New Diggings.	A. H. Conkey,	Appleton.
Mary Covey,	Mauston.	W. C. Sawyer,	"
C. G. G. Paine,	Beloit.	G. M. Steele,	"
Sarah A. Nye,	"	A. R. Cornwall,	Albion.
G. M. Bowen,	Berlin.	E. H. Sprague,	Elkhorn.
C. Smith,	"	Carrie C. Beck,	Galesville.
Lizzie McKittrick,	"	Mrs. Mary Kellogg,	"
Libbie Allen,	"	Ella L. French,	"
Jessie Christie,	"	Flora F. Luce,	"
Addie Foote,	"	H. J. Kiekhoefer,	"
A. H. Porter,	Palmyra.	Miss P. Bunce,	"
Anna M. Dabbs,	Kenosha.	William J. Farwell,	"
Geo. W. Newberry,	Burlington.	Albert Salisbury,	Whitewater.
Ella Patterson,	Fox River.	S. S. Rockwood,	"
Mary Patterson,	"	Lillie J. Gray,	West Salem.
A. J. Hutton,	Eau Claire.	Mary Van Waters,	"
Mrs. A. J. Hutton,	"	O. R. Smith,	Sparta.
H. C. Howland,	"	Imogene White,	"
Mrs. H. C. Howland,	"	H. A. Hobart,	Neenah.
C. F. Mahew,	"	Mrs. H. A. Hobart,	"
Mrs. C. F. Mahew,	"	James MacAlister,	Milwaukee.
William Pitt Bartlett,	"	Mary Mortimer,	"
Laura Gates,	Menomonee.	S. R. Winchell,	"
Mary Yeo,	"	Mrs. S. R. Winchell,	"
W. W. Ames,	"	H. H. Boyce,	"
N. H. De Lamadyr,	Sun Prairie.	William Starr,	Ripon,
Mrs. E. B. De Lamadyr,	"	W. J. Showers,	Trempealeau.

**MEMBERSHIP**  
**OF THE**  
**NATIONAL EDUCATIONAL ASSOCIATION.**  
**FOR THE YEAR 1875,**  
**ALPHABETICALLY ARRANGED.**

---

Aber, D. G., Mo.  
Abernethy, A., Iowa.  
Abernethy, Mary, Iowa.  
Adams, H. C., Iowa.  
Albee, G. S., Wis.  
Allen, Libbie, Wis.  
Allen, Rosa M., Iowa.  
Allyn, Robert, Ill.  
Ames, C. H., Mass.

Bailey, John J., Mo.  
Baker, James H., Me.  
Baldwin, J., Mo.  
Bartlett, W. P., Wis.  
Beals, S. D., Neb.  
Bean, Lizzie, Ill.  
Beck, Carrie C., Wis.  
Beck, Geo., Wis.  
Beeson, Miss. S. V., Mo.  
Belden, F. S., Ill.  
Belfield, H. H., Ill.  
Belfield, Mrs. H. H., Ill.  
Benedict, A. S., Io.  
Bennett, Mrs. B. B., Minn.  
Bennett, Emma M., Minn.  
Binns, Ida, Minn.  
Bird, John P., Minn.  
Bookwalter, J., Io.

**A**

Ames, W. W., Wis.  
Anderson, Geo., Minn.  
Andrews, M., Ill.  
Andrews, Mrs. M., Ill.  
Armstrong, A., Iowa.  
Ashbaugh, Z. R., Mich.  
Aten, A. P., Ill.  
Aten, Mrs. A. P., Ill.  
Averill, J. O., Mass.

**B**

Boutelle, Clarence M., Minn.  
Bowen, G. M., Wis.  
Boyce, H. H., Wis.  
Bragg, C. S., O.  
Brechtbill, Martha, Iowa.  
Breckinridge, J., Io.  
Brigham, Fannie, Minn.  
Bristoll, W. M., Dakota.  
Bristoll, Mrs. W. M., Dakota.  
Bruner, J. B., Neb.  
Buchanan, J. R., Ky.  
Buck, J. H., Ill.  
Bucklin, Addie E., Io.  
Bunce, Miss. P., Wis.  
Bundy, Z. G., W. Va.  
Button, W. J., Ill.  
Buzzell, W., Mich.

Calvert, Jennie E., Minn.  
 Campbell, Mattie J., Minn.  
 Carr, Ella A., Iowa.  
 Carroll, J. H., Iowa.  
 Carruth, V. D., Minn.  
 Casey, M. J., Wis.  
 Chaffee, Ellen B., Wis.  
 Chandler, Geo., Iowa.  
 Charlton, E. A., Wis.  
 Cheney, A. J., Ill.  
 Childs, Mrs. C. C., Iowa.  
 Choquill, F. M., Ohio.  
 Christie, Jessie, Wis.  
 Clark, Julia A., Minn.  
 Clark, T. C., Minn.  
 Cleaves, Abbie, Iowa.  
 Cleaves, Jennie, Iowa.  
 Clement, Orpha E., Ill.  
 Colby, W. M., Iowa.

Dabbs, Anna M., Wis.  
 Dabbs, Sarah, Ill.  
 Danforth, Mrs. E., Ill.  
 Danforth, M. Juliet, Ill.  
 Daniels, A. J., Mich.  
 Daniels, Mrs. A. J., Mich.  
 Daniels, Geo. B., Mich.  
 Davis, Clarkson, Iowa.  
 Davis, Miss W., Minn.

Edson, Ida E., Ill.  
 Edwards, Mrs. F. C., Mo.  
 Ely, E. H., Io.  
 Emrick, Edna, Minn.

Faddis, W. A., Minn.  
 Farwell, Wm. J., Wis.  
 Faxon, M. H., Mass.  
 Field, Amelia A., Ky.  
 Fogg, F. A., Minn.

Gaston, O. N., Wis.  
 Gates, J. H., Minn.  
 Gates, Laura, Wis.  
 George, Austin, Mich.  
 Gilchrist, J. C., Io.  
 Goff, L. D., Minn.  
 Gorman, P., Minn.  
 Gorrie, Wm., Minn.

## C

Cole, Hattie M., Iowa.  
 Collins, Susan A., Io.  
 Colman, N. J., Mo.  
 Comings, Hattie A., Mo.  
 Comstock, John A., Ill.  
 Conkey, A. H., Wis.  
 Cook, E. H., Ohio.  
 Cook, Ella J., Minn.  
 Cook, F. L., Minn.  
 Cook, O. S., Ill.  
 Cornwall, A. R., Wis.  
 Covey, Mary, Wis.  
 Cowieson, Jane, N. Y.  
 Crosby, W. E., Iowa.  
 Cruikshank, Jas., N. Y.  
 Culyer, John Y., N. Y.  
 Curtis, U., Minn.  
 Cuttison, Ira M., Minn.

## D

De Lamadyr, Mrs. E. B., Wis.  
 De Lamadyr, N. H., Wis.  
 De LaMatyr, W. A., Wis.  
 Deveraux, E. C., Minn.  
 Dickey, S. M., Mo.  
 Diehl, Mrs. Anna Randall, N. Y.  
 Dobbins, Jas., Minn.  
 Dunn, L. A., Iowa.

## E

Emrick, Edwin, Minn.  
 English, W. J., Ill.  
 Etter, S. M., Ill.  
 Etter, Mrs. S. M., Ill.

## F

Folwell, Wm. W., Minn.  
 Foote, Addie, Wis.  
 Fox, E. E., Mass.  
 French, Ella L., Wis.  
 French, John H., Vt.

## G

Gove, Aaron, Col.  
 Graham, Robert, Wis.  
 Grant, Jennie, Minn.  
 Gray, Lillie J., Wis.  
 Greer, A. J., Minn.  
 Gregory, L., Ill.  
 Gregory, Mrs. L., Ill.

## H

Hale, H. M., Col.  
 Hallerman, W. A., Wis.  
 Hancock, John, O.  
 Hancock, J. W., Minn.  
 Harman, James, Ill.  
 Harrington, H. F., Mass.  
 Harris, Theodore, Mo.  
 Harris, W. T., Mo.  
 Hatch, Lucy H., Ill.  
 Haupt, J. G., Io.  
 Hayward, Mattie A., Wis.  
 Hazen, M. W., Ill.  
 Henkle, W. D., O.  
 Herrick, J. R., Mass.  
 Hill, Miss. S. A., Mo.

Hobart, H. A., Wis.  
 Hobart, Mrs. H. A., Wis.  
 Hogg, Alexander, Ala.  
 Holbrook, N. M., Minn.  
 Holway, G. N., Io.  
 Hovey, H. N., Vt.  
 Hovey, Laura E., Mass.  
 Howland, H. C., Wis.  
 Howland, Mrs. H. C., Wis.  
 Hoyt, O. N., Io.  
 Hudson, A. G., Minn.  
 Huntress, C. O., Minn.  
 Huston, Miss L. C., N. Y.  
 Hutton, A. J., Wis.  
 Hutton, Mrs. J. W., Wis.

## I

## J

Irvin, J. B., O.

Jarvis, Miss. M., Ala.  
 Jennings, Belle, Mo.  
 Jillson, J. K., S. C.  
 John, D. C., Minn.

Johnson, James A., Minn.  
 Jones, Miss. F., Minn.  
 June, Benedict, Jr., Minn.

## K

Kellogg, Mrs. Mary, Wis.  
 Kephart, E. B., Io.  
 Keyes, Mary A., Minn.  
 Kiekhoefer, H. J., Wis.

King, W. F., Minn.  
 Kirk, Alfred, Ill.  
 Kissell, A. S., Ill.

## L

Lacy, Charles Y., Minn.  
 Lake, Rose, Minn.  
 Langdon, Hattie Minn.  
 Lewis, D. W., Io.  
 Lewis, Miss. F. W., Ill.  
 Lindholm, P. T., Minn.

Lowe, J. W., Neb.  
 Luce, Flora F., Wis.  
 Luse, Miss. A. R., Wis.  
 Lyons, Jennie, Io.  
 Lyons, S. Ella, Io.

## M

MacAlister, James, Wis.  
 Magoun, G. F., Iowa.  
 Mahew, C. F., Wis.  
 Mahew, Mrs. C. F., Wis.  
 Martin, W. R., Ark.  
 Mather, Daniel, Minn.  
 Matthews, Lizzie K., Iowa.  
 McDonald, Miss M., Iowa.  
 McGowan, Helen M.,  
 McKenzie, J. M., Neb.  
 McKittrick, Lizzie, Wis.  
 McNaughton, J., Minn.  
 Mellen, Mary F., Minn.  
 Merrick, Mattie E., Minn.

Merry, G. W., Iowa.  
 Merten, G. P., Iowa.  
 Merwin, J. B., Mo.  
 Miles, J. M., Minn.  
 Miller, Mrs. H., N. Y.  
 Morey, Chas. A., Minn.  
 Mortimer, Mary, Wis.  
 Mosher, H. J., Minn.  
 Mott, Milly, Minn.  
 Mott, R. A., Minn.  
 Murtfeldt, Augusta, Mo.  
 Murtfeldt, Mary E., Mo.  
 Myrick, M. E., Ill.

Nagel, J. J., Iowa.  
Nagel, Mrs. J. J., Iowa.  
Narvesen, Cornelius, Iowa.  
Nash, Mrs. H. M., Ark.  
Nelson, Mrs. J. B., Minn.  
Newberry, Geo. W., Wis.  
Newell, Miss O. S., Minn.  
Nichols, Albert, Neb.

Olney, Edward, Mich.  
Osborn, G. L., Mo.  
Osgood, Elizabeth, Mass.

Pahl, E. J., Minn.  
Paine, C. G. G., Wis.  
Paine, E. G., Minn.  
Palmer, C. B., Neb.  
Patterson, Ella, Wis.  
Patterson, Mary, Wis.  
Pearson, Nettie, Minn.

Reed, B. C., Md.  
Reed, Mrs. B. C., Md.  
Reeves, Miss A. E., Minn.  
Reid, Libbie G., Minn.  
Rice, Anna N., Mass.  
Richardson, R. A., Iowa.  
Richberg, John C., Ill.  
Rickoff, A. J., Ohio.

Salisbury, Albert, Wis.  
Salisbury, J. H., Wis.  
Sather, A. O., Wis.  
Saunderson, Robert, Iowa.  
Savage, M., Ark.  
Savage, Mrs. M., Ark.  
Sawyer, W. C., Wis.  
Scales, Sarah E., Mass.  
Schenck, A. D., Iowa.  
Selleck, Miss R. E., Mich.  
Shepard, H. E., Md.  
Shepard, Irwin, Minn.  
Shoup, W. J., Iowa.  
Showers, W. J., Wis.  
Singletary, C. A., Ill.  
Singletary, Mrs. C. A., Ill.  
Slocum, Sally, Minn.  
Smart, C. S., Ohio.

## N

Nichols, Mrs. M. S., Iowa.  
Niles, Sanford, Minn.  
Nix, R. P. A., Minn.  
North, Anna E., Wis.  
North, Mattie L., Wis.  
Norton, Mary, Mo.  
Noyes, Lucy A., Vt.  
Nye, Sarah A., Wis.

## O

Overton, Miss A. M., Col.  
Ozmun, Ella E., Minn.

## P

Phelps, W. F., Minn.  
Pickard, J. L., Ill.  
Pickert, C. J., Minn.  
Pickett, A., Tenn.  
Porter, A. H., Wis.  
Putnam, Daniel, Mich.

## R

Roberts, C. H., Minn.  
Roby, C. W., Wis.  
Rockwood, S. S., Wis.  
Roe, A. D., Minn.  
Rolfe, J. H., Ill.  
Rollins, James S., Mo.  
Rounds, C. C., Me.  
Rowland, Rebecca E., Minn.

## S

Smart, J. H., Ind.  
Smith, C., Wis.  
Smith, Emma E., Mich.  
Smith, Mrs. G. A., Minn.  
Smith, George C., Minn.  
Smith, Lella, Minn.  
Smith, O. R., Wis.  
Sprague, D. W., Minn.  
Sprague, E. H., Wis.  
Starr, Wm., Wis.  
Steele, G. M., Wis.  
Stevens, Amos, Ill.  
Stevens, M. C., Ohio.  
Stevenson, R. W., Ohio.  
Stone, Elma A., Mass.  
Sudlow, Miss P. W., Iowa.  
Sutherland, Helen, Minn.  
Swahlen, Wm. F., Ill.

**T**

Tanner, J. W., Minn.  
Tappan, E. T., Ohio.  
Tarbell, H. L., Mich.  
Tarbell, Miss L., Mich.  
Ten Eyck, Maria L., Minn.  
Tenney, L. H., Minn.

Thatcher, Geo., Iowa.  
Thomson, J. B., Wis.  
Thomson, Mrs. J. B., Wis.  
Thompson, S. R., Neb.  
Tibbetts, C. E., Iowa.  
Tupper, Kate, Iowa.

**V**

Van Waters, Mary, Wis.  
Ventres, S. S., Ill.  
Vernon, Ida, Ohio.

Vernon, James, Ohio.  
Voorhes, Mrs. J. C., Ill.

**W**

Walker, A. A., Minn.  
Walker, Helen M., Minn.  
Walker, V. J., Minn.  
Ward, H. A., N. Y.  
Warner, Yardley, Pa.  
Watkins, Miss R., Mich.  
Weston, Eva, Minn.  
Wheeler, Adella, Minn.  
Wheeler, C. G., Ill.  
Wheeler, Eugenia A., Minn.  
Whitcomb, Helen S., Iowa.  
White, E. E., Ohio.  
White, Ellen M., Mass.  
White, Imogene, Wis.  
White, J. L., Kan.

White, J. M., Mo.  
Whitman, O., Minn.  
Wiles, A. T., Ohio.  
Wiley, D. S., Ill.  
Williams, A. D., Neb.  
Williams, J. D., Mich.  
Wilson, Mrs., Iowa.  
Winchell, N. H., Minn.  
Winchell, S. R., Wis.  
Winchell, Mrs. S. R., Wis.  
Wood, E. B., Wis.  
Woods, Miss M., La.  
Woody, J. W., Iowa.  
Wright, L., Minn.  
Wynn, W. H., Iowa.

**Y**

Yale, Alice, Mo.  
Yeo, Mary, Wis.

Young, I. E., N. Y.

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**NOTE.**—The following named persons not attending the Association, sent their membership dues to A. P. Marble, Worcester, Mass.

Prof. N. B. Webster, Norfolk, Va.; W. A. Simmons, Norfolk, Va.; L. Dunton, South Boston, Mass.; S. H. White, Peoria, Ill.; A. P. Marble, Worcester, Mass.; J. G. Copley, Elmira, N. Y.; Mary E. Knowles, Richmond, Va.; Nellie F. Randolph, New Brunswick, N. J.; Kate S. French, New Brunswick, N. J.; R. Frank Hartford, Wenona, Bay Co., Mich.; Mrs. Georgiana Van Akin, Jackson Ave., Jersey City Heights, N. J.; J. Ormond Wilson, Washington, D. C.; Warren T. Copeland, Campello, Mass.; J. Woodbury Scribner, Raymond, N. H.; Franklin Wood, Marysville, Ohio; Nancy Elliott, 61 Park St., New York; W. H. Venable, P. O. Station "C," Cincinnati, Ohio; Emeline Whitney, Faribault, Minn.; J. W. Stetson, Calais, Me. Life member, 1875, Geo. P. Hays, Washington, Pa. Mr. Hays has paid for two extra volumes of the Proceedings of 1875.



# TREASURER'S REPORT.

		<i>Dr.</i>
1874.		
August 7.	To Cash from J. Hancock, Treasurer, including \$19.85 from S. H. White.....	\$489 51
1875.		
July 29.	To Wm. R. Abbott. Subscription of M. Wilson..... " Membership Fees, 1874..... " Membership Fees, 1875..... " Addresses (pamphlets)..... " Volumes sold 1874 ..... " Volumes sold 1873 (S. H. White, \$50) ..... " Volumes sold 1872 .....	20 00 76 22 3 00 36 88 587 35 56 50 5 25
		<u>\$1,274 71</u>

	CONTRA.	<i>Cr.</i>
1875.		
July 29.	By Amount paid C. Hamilton, for Printing and Binding vol. &c.....	\$1,067 29
	" Miscellaneous Expenses of Publishing viz:	
	Papers, reports .....	2 55
	Express.....	10 47
	Circulars .....	10 85
	Postage.....	17 36
	Telegraph .....	1 44
	Insurance and Disc't.....	12 99
	Copying.....	10 00
	Miscellaneous .....	7 00
	Error .....	50
		<u>\$1,140 45</u>
	Balance in Treasury.....	134 26
		<u>\$1,274 71</u>

A. P. MARBLE, Treasurer.

## REPORT OF PUBLISHING COMMITTEE.

An edition of 1500 copies of the Proceedings for 1874 was published.

Cost of Printing, Binding, etc., for the whole edition, due	
Chas. Hamilton, Worcester .....	\$1,424 04
Amount due the same for printing addresses for the writers.....	40 75
Postal Cards not in Treasurer's account.....	2 50
Postal Cards, July, 1875.....	6 25
	<hr/>
	\$1,473 54
Amount paid Mr. Hamilton.....	1,067 29
	<hr/>
	\$406 25

Of this amount due, \$400 is in a note at Mechanics National Bank, Worcester, for \$400, due September 21-24, 1875, signed by the Treasurer.

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Of the edition, that is to say 1500 volumes, 75 were lost in removal	
in consequence of a fire next block.....	75
Number sold.....	445
Number sent out to advertise .....	31
Delivered to Members .....	380
In hands of Gen. Eaton .....	25
In hands of other gentlemen.....	24
On hand.....	520
	<hr/>
	1,500

*For the Committee on Publication,*

A. P. MARBLE, Chairman.

# DEPARTMENT OF HIGHER INSTRUCTION.

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## First Day's Proceedings.

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TUESDAY, AUGUST 2, 1875.

The Department of Higher Instruction met in the Pence Opera House, Minneapolis, Minn., at 2 P. M. The President and Secretary both being absent, Dr. Danlei Read, of the University of Missouri, Columbia, was chosen President *pro tem*, and W. D. Henkle, of Ohio, Secretary. The Rev. Dr. J. B. Bittinger, of Sewickly, Pa., being absent, the Secretary presented the Doctor's paper on

### THE RELATION AND DUTIES OF EDUCATORS TO CRIME.

It is hardly too much to say, that the American people have been in danger of falling into the error of believing that knowledge is virtue—that to do better, it is only necessary to know better, and that intellectual culture is the panacea for moral, social, and political ills. The general establishment of the common-school system was both the effect and the cause of this sentiment. Of late, there has been some reaction against this one-sided view of the human problem of reform and progress.

In the quickened interest in all social questions, together with the increased study of statistics, and their application to the solution of the various questions of sociology, Education as related to crime has not escaped the student of science, and especially of those who have been interested and engaged in penal reform. It has been clearly shown that ignorance and crime live in close and sympathetic relations. Criminal statistics have proved that, in proportion to their numbers, there are more criminals among the ignorant than among the educated. Ignorance exposes to crime by diminishing men's self-respect; by limiting men's opportunities and means of livelihood; by restricting the range of pleasure and safe pastime; and by exposing men to the full play of their animal passions.

But, while all this is true, and a more extended study serves to deepen the conviction that ignorance is the most fruitful source of crime, it still remains true that ignorance is not the only source of crime. A deeper study of criminal statistics, and a more careful classification of criminals, has brought to light the fact that there are educated criminals, as well as unedu-

cated criminals. Forgery, counterfeiting, embezzlement of funds, perversions of trust, and also adulterations of food and drinks are not the crimes of ignorance, but rather of knowledge. The same must be admitted of bribery, tampering with the ballot, whether by fraudulent naturalization papers, by colonizing voters, or by stuffing the ballot-box. There may be many ignorant dupes in all these organized and wide-reaching villainies, but the leaders are neither ignorant nor duped. The man who plans a scheme of counterfeiting is never an ignoramus whatever may be true of the shoyer of "the queer,"—he has both capital and knowledge. In general, it may be said that between the two great classes of crimes—crimes of passion, and crimes of reflection, that crimes of reflection are committed by the intelligent rather than by the ignorant. Animal passions are less active among them, but the higher passions of the mind—covetousness, ambition, the desire to live extravagantly, and to keep up appearance and show, are passions which rage among the cultivated rather than among the uncultivated; and the crimes to which they lead are not petty larceny and sneak-thieving, but speculation, political jobbery, and ring-frauds. The crimes with which the names of Swartwout and Price, Schuyler and Breslin and Tweed stand connected, are not crimes of ignorance, but of knowledge; not crimes of animal passion, but of social, political, and intellectual passion.

Education lifts men above the crimes that come from those passions. Education lifts men into a higher plane of action, and so exposes them to the crimes that lie in that higher sphere. An ignorant man will steal your coat, or pick your pocket; your educated rogue will work shoddy and devil's dust into the coats of whole armies and pick the nation's pocket. Education does not diminish the force of ambition, it rather strengthens it. Education will abate thieving, drunkenness, licentiousness, dog-fighting, &c., it will not directly diminish forgery, counterfeiting and kindred crimes of intelligence—save as it diminishes the field of the sharper's operations. Dupes will diminish and so there will be fewer dupers.

Nor should it be overlooked that the crimes of intelligence are much wider in their pernicious reach than crimes of passion. The latter, except in the case of murder, spend themselves on the spot—then and there, as unexpectedly to the perpetrator as to the victim: not so the crime of reflection. It was conceived in cold blood. It organizes itself carefully and coolly, it executes itself deliberately and at long range. Who can trace the corrupted currency to its fountain head? Who can bring home to the criminal the cotton that has been wrought into his broadcloth? or the *terra alba* that has gone into his sugar? or the log-wood that blushes in his wine?

In the march of intelligence, crime marches *pari passu*. There could be no pocket-picking in Sparta, nor in an age when there was no currency; nor burglary so long as men had no fixed habitations. Vulgar stealing, and false swearing were contemporaneous with only the ruder states of society, while the gigantic swindles of the stock exchanges of London, Paris, Vienna, Berlin, and New York are as far beyond Greek rascality as the drama is beyond the modern farce. Take the "Schuyler frauds" on the New York and New Haven Railroad. The "Credit Mobilier" scheme, the "Erie management," the Southern Improvement Co.'s movements, the New York, Philadelphia, and Pittsburgh Rings, the Indian Ring, the Custom-House rings, the silk and whiskey frauds, the New-York canal-contract ring, and

the organizations of money schemes in oil, coal, and gold—not to mention lobbying—these are not the plots of ignorance and passion—somewhere in those huge schemes of fraud and oppression are hidden master-minds of intelligence and administrative ability. It could only be a thoroughly-educated rascal, who could conceive the plot of “salting” a field with diamonds, in order to place its mining shares at an advantage. If the general influence of education is to diminish crime, and yet its exceptional influence is to enlarge the scope of a certain class of criminals, what under these circumstances are our relations and duties as educators to crime?

*First,* We must acknowledge and teach that there are educated criminals. Men who use their intelligence as a power to do wrong; taking criminal advantage of this superiority of knowledge over ignorance.

*Secondly,* We must teach that this class of criminals is the principal perpetrator of crimes of reflection—crimes, as has already been shown, that are aimed at property rather than persons; crimes, moreover, which attack society in its organized well-fare—by debasing the currency, adulterating food, drink, and clothing; manufacturing goods “short,” and selling them at standard weight and measure, and corrupting the channels of legislation, justice, and politics.

*Thirdly,* It must be held to be the duty of educators to elevate the moral tone of their pupils by showing that many forms of fraud, which are not against the statute, and which lead to wealth, are more debasing and more injurious than crimes of a more disreputable character. This latter kind of education is carried on more by example than by formal precepts—the educator himself being the example. Next to parents, teachers stand in the closest and most influential relations to the young, and as their toils tend to take persons out of the ranks of illiteracy, and put them into the educated class, so the crimes with which they stand most closely connected, are the crimes of educated as opposed to uneducated criminals.

The great mass of our criminal population cannot read or write; but the forger can certainly write; the counterfeiter has been to school. William Dodd was a scholar—a private tutor to Lord Chesterfield, and yet he was guilty of bribery, and hanged for forgery. Prof. Webster, of Boston, was a scholar, and no doubt his chemical skill became a temptation to him, in his evil hour. Eugene Aram was both scholar and schoolmaster, and yet guilty of robbery and executed for murder. All these men passed under the hand of teachers, and breathed the air of the schoolroom.

It is a fair question to ask whether the atmosphere of the schoolroom is not sometimes tainted. With a view, perhaps, to disparage the moral influence of Sunday-School instruction, there have, at different times, appeared in the papers items and paragraphs as to how many of the inmates of our penitentiaries and jails had, at one time or another, been connected with Sunday Schools. In a similar spirit of depreciation a traditional charge has lain against the character of “ministers’ sons” and “deacons’ daughters,” and though this slur has been removed by carefully-prepared statistics, as it doubtless could be in the case of Sunday-School instruction, it nevertheless remains true that, even from a Sunday School, a boy might go to the gallows, or a girl to the brothel. Educators in Sunday Schools may carry on their professional work by immoral methods—raising missionary funds by appeals to vanity are immoral. Stimulating children’s liberality by fairs,

exhibitions, and denominational rivalries are immoral. Handling any moral means below its moral level is immoral—so that studying the Bible may be a source of deterioration.

Now look into the week-day school. If the teacher is not truthful in his speech and conduct; if he is not fair in his discipline; if his marking shows a partiality; if he crams for an examination; or in whatever other way he wraps up falsehood in his work, his influence is immoral. Daily prayers and Bible readings will not counteract this poison of dishonesty. That school-room will be a seminarium of vices. Consciously or unconsciously, evil principles will be nourished under that roof. The educator in this case sustains an indirect relation to the crime.

There may be, and ought to be exerted by educators a direct influence in the repression of crime. When Dr. Arnold said to his pupils that it was not necessary that he should have 400 boys at Rugby, but that it was necessary they should be gentlemen, he expressed the grand truth that a teacher should make his school a reformatory. The proper soil of crimes is a low moral tone in society, and when the teachers in our common and professional schools, our academies, colleges, and seminaries, do not create and diffuse a healthy moral atmosphere, the seeds of crime will germinate despite the intellectual and æsthetic culture of the schools. Where the moral tone of society is low it is usually signalized by low tastes and cruel tastes. A very important work here remains for teachers to do in our primary schools. Especially are female teachers called on in these matters. Their gentler natures, and more refined sympathies fit them to counteract the rude, and often cruel instincts of boys. Let it be the special duty of the teachers in our primary schools to dissuade their pupils from robbing birds' nests; indulging in teasing or torturing brute beasts; in taking pleasure in dog-fights or cock fighting. Let their better natures be stimulated by stories of the sagacity of animals, the fidelity of dogs, the usefulness and patience of horses and oxen, the skill, industry, and tenderness of birds for their young. Children will not abuse what they admire, and there is so much that is admirable in the lower orders of animals. Let children be taught that tormenting birds, and beasts, and insects is not only low, and cruel, but wrong and sinful. These traits of mercy in children will abate many a cruel and criminal deed in after life.

In addition to these direct and indirect influences, which educators should exert against crime, the time has come when positive instruction in penology is practicable. Sociology is a recognized science, and crime in its causes and origin is one of the departments of sociology. The body politic is liable to diseases. Crime is such a disease, and in a republic it is an important part of every young man's education to know that criminals are an integral part of the population; and that they demand wise treatment. What is needed here is knowledge. The knowledge of how men become criminals, how they should be treated, and what results may be looked for. There was a time when criminals were simply ignored by the community, till dragged into the light by the arm of justice—for a few days they occupied the court, then disappeared within prison walls to be forgotten by the outside world. No one stopped to inquire, or seemed to care, whence they came or whither they went. Were they born convicts? Were they made such by others? or did they make themselves criminals? Still less did the

community ask, or believe that possibly these men might come out of jail better men. A penitentiary was not, as its name implied, purgatory, but perdition. Elizabeth Fry, Maconochie, Montesinos, and Obermeier have proved that there is use for this human refuse. Criminals can be reformed. Criminals have been reformed—from 50 to 75 per cent. of them. It has been demonstrated that the laws of justice, of industry, and of kindness, when administered by men of faith, are as effective for reform inside of a prison as outside. Onesimus was converted in prison, so was the Philippian gaoler. Who can tell what converted jailors and their convicts might not teach us of the power of the gospel wisely applied.

It is the duty of educators to tell and teach their pupils these and similar things. Some children are born to crime—a hereditary taint has corrupted their blood; others have had crime thrust upon them by their surroundings. They are the children of criminals; brought up by, and among criminals; educated to crime under a discipline more severe than is used to educate most persons to virtue. There is the self-made criminal—the man who has achieved villainy and who prefers to maintain that character. These things must all be known and believed before it can be known how these different classes of wrong-doers should be treated. The prison is their common home but of the inside of the prison what it is, and what it should be, few persons beside the prisoner, and the jailor know, or care. The prison is a part of the temple of Justice, and its atmosphere should be as pure as the atmosphere of a court of justice. The jailor no less than the judge an apparitor of justice. And yet how differently the words "Ermine" and "Turnkey" affect us. Well does Chas. Dudley Warner say: "Criminals in this country used to be turned over to the care of men who often had more sympathy with the crime than with the criminal; or at least to those who were almost as coarse in feeling, and as brutal in speech as their charges. There have been some changes of late years in the case of criminals, but does public opinion yet everywhere demand that jailors and prison-keepers and executioners of the penal laws should be men of refinement, of high character, of any degree of culture? I do not know of any class more needing the best direct personal influence of the best civilization than the criminal. The problem of his proper treatment and reformation is one of the most pressing.

\* \* \* I do not know what might not be done for the viciously inclined and the transgressors, if they could come under the influence of refined men and women. And yet you know that a boy or a girl may be arrested for crime, and pass from officer to keeper, and jailor to warden, and spend years in a career of vice and imprisonment, and never once see any man or woman, officially, who has tastes or sympathies or aspirations much above that vulgar level whence the criminals came." We get a thief to catch a thief, and then employ a rogue or a ruffian, or both, to take care of him. Is it a wonder the criminal does not reform—with such keepers? it would be a greater marvel if he did. It is the duty of educators to exhibit such things to their pupils, and to make them feel that criminals have rights, inalienable and indefeasible; that criminal legislation should recognize these rights; and that penal treatment is nothing less than offence itself, if it does not regulate itself by these principles.

It is only necessary, in conclusion, to add that the field of Penology is a

wide field, and one that is worthy of the attention of the philanthropist, the legislator, and the scholar. In the field of prevention and reformatory measures, Elizabeth Fry, John Pound, Wm. Nash, De Metz, Miss Carpenter, and Emily Faithfull, have won names of high honor. As prison keepers and reformers, the names of Hill, Croften, Maconochie, Pilsbury, Brockway, and Cordier, are known and honored everywhere. In the speculative departments of criminal jurisprudence, Bentham, Beccaria, Quatelet, and Livingstone are immortal. Where John Howard has led no educator need be ashamed to follow—but a greater than Howard is here. Jesus of Nazareth who was anointed “to preach deliverance to the captives,” says to the righteous—“I was in prison and ye came unto me.”

#### DISCUSSION OF DR. BITTINGER'S PAPER.

Dr. Magoun, of Iowa, being called up by the Chairman, said: Almost all discussions on the relation of education to crime disclose a lack of logical training. A great many things are included in the one word education, and the question before us depends entirely on another; whether there is any thing in what we speak of as education which has any relation to crime. If there is not, how can it prevent or discourage crime? An education that neglects wholly to cultivate a sense of duty or conscience towards the State will surely do nothing to diminish offences against the State. That seems to be an overlooked truism. Crime is what the State agrees, for good reasons of its own, to prohibit. It may be morally wrong as well; it may, still further be sin, considered in relation to the government of God; or it may be neither. A child is surely not educated who is not taught these things. But he may be educated in respect to sin and wrong, and still uneducated in respect to crime; unless the word crime is used, as I suppose it is not here, merely as an intensive of wrong or sin. That which is morally wrong, by itself considered, is always sinful also—if there is a God behind moral law—but that which is not may be made crime by being against the State and prohibited as such, by law. If it is a part of education then to teach and train the young to obey the laws and refrain from what the State prohibits in its own behalf, such an education will diminish crime, and no other. And here we have long been sadly at fault. Reverence for law as such, and obedience to legitimate government as a principle have not been taught as they should be in schools of every grade. If they were, the question would not be raised whether a law is “a failure.” Implicit compliance with everything enjoined by the State, unless itself against the law of morality and the law of God, is *ipso facto* suppression of crime. And an education to this, the State has a right to claim of every institution, of whatever rank, within its borders, whether supported by common taxation or not.

Still further, what is not wrong or sinful in itself considered, if the State by law rightfully prohibits it, cannot be done against the State without wrong as well as crime. For instance, the taking of usurious interest. In other words, it is wrong to violate regulations made in the interest of the State, selfishly; and here again, I apprehend, our education has been at



fault. There is a lacking department of instruction here, supply the lack, and the question before us is answered. It is the duty of educators to supply it. There could be no appreciable percentage of Sunday-school pupils in prisons if Sunday Schools always taught right as much as to "love Jesus" in some sentimental way, if they insisted upon moral duty and a law-abiding spirit. Knowledge in general, without knowledge of what is criminal, cannot be counted on to prevent crime.

In answer to a further question from Dr. Read, Dr. Magoun said: To teach morality, religion in its general foundation truths is necessary. But religion alone will not answer. Dr. Woolsey says there are many men who are very religious who are not moral. This is belief and sentiment without the moral principle which all schools should produce.

Dr. Magoun added, that the teacher has the right to the grand old English Bible, *in teaching morality and loyalty to the State with the sanctions of religion*, and it is the duty of the State to protect him in this, and to keep the Bible in the schools.

Remarks by A. R. Cornwall, Principal of Albion Academy, Wisconsin.

Mr. Chairman:—It is to be regretted that a paper so important as this should not have come up in the general Association, rather than before a Department.

The question is raised here, by one or two speakers, as to how far moral training in State Schools will tend to prevent crime. It is a question which scarcely belongs here, for it is not for us to consider whether any amount of training would have converted Benedict Arnold into a Washington, or Judas Iscariot into a Paul, but whether a moral tutelage would not have made both Arnold and Judas lesser types of traitors. The first question is old as time, and seems to be unsettled yet. The latter question is no question, we all admit it, and we need rather to wake to newness of life and spirit to the subject, than to waste our time in polemic tussle.—I believe sir, that no amount of blowing will kindle a fire if there is no spark there, but if only the embers are left, a blaze may yet be reached. Even green wood may be ignited by burning fire brands.

Having stood for twenty years at the head of an institution, where students come direct from the public schools, I have been compelled to see bitter tests of this question.

The Doctor comes down in his paper to the granite bed; and suggests the importance of training boys not to rob birds' nests, or practice cruelty to young animals. I have some times thought that the old maxim, "as the twig is bent the tree is inclined" was never heard of in some schools. Particular instances are hardly admissible here, but sir, have we outgrown the wisdom of Solomon? "Train up a child in the way he should go, and when he is old, he will not depart from it."

On the part of the State the answer is made, that moral instruction belongs to the home, the Sabbath school, and the church—It does—But from this fact it belongs none the less to the school. A great deal is said about educating the youth for the good of the State, to make good citizens of them—can this plane be reached, and the State be careless of their moral instruction? A craven deference is paid to a cry of sectarian Schools fostered by the church. The essential part of this claim is without foundation. Not long since, at a State Association—the President of a leading college, in a

paper before the body, claimed that the college should aid in giving the world Christian laborers. The suggestion was characterized by one of the speakers, as half ridiculous—claiming that a religious culture was no part of school work—and the speaker was applauded. But, sir, the spirit of this hour affords new hope—and is a solace that the gulf stream in which we are floating, will not lead to the Gulf.

Professor Eli T. Tappan agreed with the author of the paper, as to the duty of teachers to instruct children to do good to all, the just and the unjust, the righteous and the criminal. He emphasized that no mere knowledge can make men moral; the feelings, the heart, must be affected, and science alone cannot do that. (The Chair, President Read, asked: Did not Socrates teach that knowledge is the foundation of morals?) That appears to be a fair interpretation of the words of Socrates, and if so, he was clearly in error. We have received a more correct basis of moral philosophy, from a greater teacher than Socrates.

Alvan D. Roe, Superintendent of schools, Washington Co., Minn., wished to notice two or three practical points in the subject under discussion, especially relating to crime *per se* already defined as a breach of civil law. It is one of the first principles of our system that every man is presumed to *know the law*. When a man is arraigned for crime it is no defense to plead he was ignorant that the act charged was a breach of the laws of the land. He may possibly, on this ground, be recommended to the mercy of the court, and the sentence may be mitigated, but it cannot be remitted. Some penalty he must suffer, and thus practically his ignorance is itself a crime. The case put is not one of mere imagination but of common occurrence. In one of our counties the past winter, a boy dismissed from a public school for misconduct, burglariously enters the school-house, mutilates the teacher's Bible and commits other outrages. It has been argued here that conscience and faithful moral training are the only safeguards against crime. I grant they are the *chief*, but are they *all* that the circumstances of the case demand? There are thousands of children all over the land who, like the orphan boy that committed the outrage just noted, have had no cultivation of conscience—no moral instruction. That boy doubtless had a dim idea that he was doing wrong, but he had no conception of the crime he was committing against the laws of the land. Had an outline of those laws—I care not how meagre—giving a general idea of the responsibilities of citizenship, been taught in that schoolroom as a part of the daily routine, that boy would not now be lying under an indictment for felony. The subject of the Bible in the schoolroom has already been introduced into the discussion and it has been said "the State should *keep* the Bible in the schoolroom." From this I must dissent. As a fact the Bible *is* in the schoolroom, and all we should ask is that the State let it alone. We want no legislation on the subject. The great mass of the people believe in the Bible as the true basis of civil law and are more than willing to have it in the schoolroom at least to be read as a part of the opening exercises of the morning. If we will but aim to secure teachers who have a practical belief in the Bible, this part of the problem is solved. The teacher is for the time in the place of the parent, and has the same right to discipline his school in his own way that the parent has in the family. If he believes that reading selections from the Bible at the beginning of each day's duties is conducive to the good order of the

schoolroom and the faithful performance of its tasks, it is clearly as much his right to read it as to use any other means for the same purpose. Let him claim upon all occasions the reading of the Bible as a necessary factor in his discipline of the school, and he will silence every gainsayer who has any reasonable conception of the rights of constituted authority. Again we constantly find men in private and public stations—men reputed moral and religious who deeming some new law unnecessary or oppressive disregard or wilfully break it. Thus a law often fails of a fair trial and becomes a dead letter. Thus the school system of this State, and doubtless of others, has never been fully carried out in many counties, and is pronounced a failure by those who know nothing of or have helped to defeat its legitimate work. The worst feature of this matter is the fact that these men thus become examples and teachers to all the young about them of disregard to all authority. Now were some simple outline of the responsibilities of citizenship taught in every schoolroom, and enforced by the simple reading of appropriate selections from God's Word, by a teacher who himself believed it, the true basis of all legitimate, constituted authority, there would be more justice in presuming every man to know the law, and we should more seldom find men, considered reputable, ignoring its authority; or neglected boys starting on a career of crime by committing some act of the real nature of which they had at best but the faintest conception.

Dr. Bascomb, of Wisconsin University, endorsed Mr. Roe's position as to the Bible. He wanted the Bible in every school but not by compulsion.

Prof. Pennell, of St. Louis, agreed with Dr. Bascomb as to the use of the Bible.

Rev. Dr. Dunn, of Iowa, wanted to know whether a person versed in moral science ever went astray. He declared that Prof. Webster, the murderer of Parkman, had low views of moral science. He was well acquainted with him.

Dr. Tappan said he had known the foremost boy in a class in moral science to be the worst boy in it.

The discussion was closed by remarks from the President.

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## Second Day's Proceedings.

*WEDNESDAY, AUGUST 3.*

The Department met at the same place, at 2 P. M. The chair appointed Dr. E. T. Tappan, Prof. Campbell, and Dr. Bascomb, a committee to nominate officers. Lieut. Schenck, of Iowa, then read the following paper on

### MILITARY SCIENCE AND TACTICS IN OUR UNIVERSITIES AND COLLEGES.

Mr. President, ladies and gentlemen:

I have had the honor of receiving an invitation from the President of this Association, to address you to-day, upon the subject of the introduction of Military Science and Tactics into our Universities and Colleges, as a part of

their regular curriculum; a subject to which my attention has but recently been called, and one of so much importance, that it is with many regrets that I cannot offer you more solid and valuable information thereupon.

In this age, and with our present knowledge of human nature, and of its relations to past history, it is not necessary to multiply arguments to prove that the millenium has not yet, nor is it likely soon to come; that our wars are not ended, and consequently it is now, as it ever has been, absolutely necessary continually to prepare for war, and it may be considered as an axiom that every man who is to take a prominent part among his fellow-citizens in the affairs of this nation, under our peculiar constitution and laws, should have more or less knowledge of military matters, and generally the more the better. For the safety of our country, and the benefit of humanity, this necessity exists, to the end that, when war does come—as it surely will—science and knowledge may end it *quickly*, thereby saving millions of treasure, thousands of the lives of our bravest and best citizens, and avoiding miseries beyond the power of human calculation. It is certain that the opening of the late war would have been far different, if in every state, there had been many, who thoroughly and alike understood even company, regimental, and brigade organizations and tactics, and appreciated the principles which are established as the fundamental ethics of the military art, discriminated, at least theoretically, the distinction between strategy, logistics, and grand tactics, and even considered how far political policy or political objectives, should initiate or shape a conflict.

Military science, or as it is sometimes called, the Art of War, is, and has been since earliest ages, one of the most important and comprehensive studies undertaken by man.

In his last annual message to Congress, the Father of his Country says: "Whatever arguments may be drawn from practical examples, superficially viewed, a thorough examination of the subject will evince that the Art of War is both comprehensive and complicated, that it demands much previous study, and that the possession of it, in its most improved and perfected state is always of great moment to the security of a nation."

The brief space of human life avails little in working out the great problems of this science; but, as with all others, the piled-up aggregate of human knowledge and experience supplies the foundation upon which the student must begin the superstructure of his military education, and from the earliest ages it was deemed indispensable for success in arms. It is only the disciplined and instructed mind which, as a rule, leads armies to success. This culture of the soldier can not be acquired in even military schools alone, but must be perfected in that greatest of all schools, experience in the camp and on the battle-field, and in the constant study of the campaigns of all great captains.

It would be futile to attempt the introduction into our civic institutions, of any but the simplest and most practical principles of this comprehensive science, and we will pass to the consideration of Tactical instruction and its relations to discipline, physical culture &c.

Tactical instruction in the schools of the soldier, company, battalion &c., is within the scope of almost any educational institution, from the common school to the greatest university in the land; provided of course that the proper instructors can be obtained. By some it is held that this instruction

should be confined to the common school. So far as the mere drills and physical training are concerned, such a step may be wisely followed, but only with the view of attaining greater perfection in the higher institutions, as with any other form of education.

In some of the most military states of Europe, the age at which military education should begin is placed at from twelve to fourteen years, on account, no doubt, of the very active demand for soldiers. In England, however, (whose institutions more nearly resemble our own) and to a certain extent in France also, the earliest age at which a student should enter a military college is placed at sixteen, the average being seventeen, as in this country.

This is about the age when most young gentlemen enter upon a collegiate course, and it will no doubt be found that the same rule respecting the proper age for beginning military studies and exercises, will apply equally as well in civic colleges; as young men when entering upon new studies when they can understand their importance and bearing, are likely to pursue them with far more energy and interest than if they had begun them at a very early age, before being alive to their importance. Again, before this age, but few boys are sufficiently developed to be able to handle even the light cadet musket, or to take part in many of the exercises. It is true that they might be taught many of the principles of discipline, which can not be begun too early. Military discipline consists in the observance of a number of minute particulars which, to the novice in arms, have no apparent object, but which form the links of a beautiful and connected system; the habits of duty, self-restraint, order, punctuality, and obedience to command, in fact, the great laws which govern systematic and successful labor in each and every avocation of life, and are no more confined to the profession of a soldier than that to the lawyer or minister of the Gospel. But the sentiments and habits of a free country necessarily produce amongst its citizens more restlessness under restraint than is to be met with in the subjects of a monarchy, and this spirit is constantly manifesting itself, and generally, never for much good. The perfection of discipline as regards the soldier, is the grace, the precision, and address with which he performs certain evolutions, and to arrive at this perfection, long and continued practice is essential, and as it is quite evident that the time necessary for this purpose cannot be taken from the avocations of our citizens, after they have arrived at the age of manhood, the only alternative is to devise a system of military instruction which shall engraft on and form part of the ordinary education of youth, not of a few here and there, but of every boy in this land, who is expected to arrive at man's estate and perform the duties of a good citizen. It might be said beyond this, that legislators, educators, and influential citizens at the bar or in the pulpit, having some understanding of such principles would weigh more carefully every tendency to war, and hesitate long before challenging or inviting its issues.

They would, least of all, coquette with such a contingency, in order to catch some popular fancy of the passing hour, in which neither national existence nor honor is in peril. None know so well as the educated soldier the terrible meaning of war, nor so coolly study the chances of the desperate game which when once begun must be won. The American people can probably or, at least I might more properly say, could, before the accumulation of the

immense debt entailed by the late one, more readily meet the demands of war, than any other, but at the same time always the most reckless disregard of all those elements which should teach us the economy of blood and treasure, and all of our past history proves that when peace obtains, the customs of war pass almost entirely away, and then instinctively ensues a wilful and almost entire neglect of all those elements, which without prejudice to the conditions of peace, would economize the waste of future war, through preparation for its primary objective—training men to fight together.

Neither Federalist, Republican, nor Democrat have ever proposed to attain this end by the establishment of a large standing army. Hamilton, the incarnation of Federalism, says: "One great engine to effect the abridgement of the power of the people, would be a large standing army, maintained out of our own pockets." All parties in their turn had recourse to "provisional" armies; when war seemed imminent, or was actually upon us, all trusted chiefly to the great National defence, the militia, and we can see how well the state and Federal legislatures heeded the wholesome exhortations of the founders of our government, and the lesson of our first seven years of war.

In accordance with the power granted by the Constitution, Congress, in 1792, passed an act enrolling all able-bodied white male citizens, from eighteen to forty-five years, (with certain exceptions) and organized them; all the enrolled to provide themselves with arms and equipments, and in 1795, Congress authorized the President to call out the militia in prospect of invasion, insurrection, or to enforce the laws; this militia when called out to be subject to the rules and articles of war, and to serve only three months in any twelve. This last clause exhibits the jealousy of Congress; for this brief term of service had by the testimony of Washington and of his best officers, rendered futile any attempt to drill and discipline this Militia, and its consequent inefficiency had prolonged our Revolutionary contest, and well nigh lost our liberties. Under this system our armies again had to meet a foe, with but few educated soldiers and little experience in war; hence the years 1812 and 1813, excepting the sea-fights, were almost always annals of American defeats. The glorious souvenirs of Bunker Hill, Saratoga, King's Mountain, &c., were obscured by the pusillanimous surrenders at Detroit and Niagara, the barbarous massacres at Hampton and the river Rasin, and the disgraceful failures at Chryster's Field and La Cole Mill.

During this brief and brilliant campaign of 1814 and 1815, when our education in war was anew purchased at such fearful cost upon unsuccessful fields of blood, the full tide of triumph flowed on almost uninterruptedly, and the "Second War of Independence" closed in a blaze of victory. What might be called the third of such wars has taken place within your own day and generation. Your national cemeteries will teach you the cost of it in one direction, and the tax-gatherer will keep you constantly reminded of it in another. The failure of our military education and training resulted partially from the distaste of our people to the restraints necessarily imposed, the interruption of business, and probably most of all to the religious horror of war. To avoid them, the repetition of past errors, is most certainly our present duty. It is easy enough to point out and comment upon the faults of the past, but not so easy to suggest the proper remedies for the future.

We claim that it is absolutely necessary to impart to our youth some mili-

tary knowledge and discipline, and that the next duty is to provide the necessary means to accomplish the end in view.

As each state has its own militia, governed by its own peculiar laws, it has been suggested that each provide its own State Military Academy; but after due consideration, the idea has been abandoned as altogether impracticable. Fancy each state with its military academy. Thirty-seven militia armies; governed by different laws and regulations, each officered by graduates from their State Academies; we should have them fighting for *alma mater* if not for State Rights or some other nonsense.

Uniformity of drill, tactics, &c., and if national feeling is to be maintained, and economy is to be considered, in order to secure the greatest advantages of military instruction, and to avoid converting our land into a military Babel, we must then depend upon our national military educational institutions for the more perfect forms of military education, and demand of all Universities and Colleges that they educate their students in such manner that they shall be enabled to fulfil *all* the duty of their citizenship, under our laws.

We cannot hope to imitate the examples of the military nations of Europe, nor is it necessary that we should, but we must fully meet this question as our circumstances require. In theory, every one of our citizens is as much a soldier as in the German Empire, but practically he is about as much a one as a wooden man. We have as good material as there is in the world, but it takes much time, and an immense waste in money and lives to convert it into the *soldier*.

In casting about for comparisons and examples, we naturally turn to our sister Republic of Switzerland, and at once find examples worthy of our due consideration.

Switzerland has no regular standing army in the true sense of the word, and like us, depends upon her *militia* for defence, and to insure its efficiency, the greatest care is exercised. They have found that it is absolutely necessary duly to educate the proper number of officers, but they go much further; regarding this branch of education as of the most vital importance to the safety and stability of the Republic, they give to every young man a more or less thorough course of military instruction, using for this purpose all of the public schools. Theirs, as well as our own is a government of the people, but the sacrifices which they make to educate themselves in the practice and art of war, shows how jealously they guard their liberties by being always prepared to defend them, and prove that they have a much higher appreciation of their liberties than our great American spread-eagle style of citizens can boast of.

The amount and thoroughness of military instruction in their schools vary somewhat in the different cantons, though in *all* the cantonal schools military instruction is given. Generally, all scholars, are organized into military companies, and officered from their own classes, but provided by the Government with special military instructors, and furnished with small muskets, rifles or carbines, suitable to the strength and age of the students (upon the same principle that our Government furnishes the cadet muskets and necessary equipments) or if organized into artillery corps, they are supplied with small side arms and field pieces, which they can wield without difficulty. For these arms arsenals are provided by the Government, and

custodians are appointed to keep them safely and in good condition when not in actual use. The military instructors are officers of the federal military service, and well educated in the theory and art of war. The time devoted to military studies and training in manual exercises varies with the seasons and in the various cantons. During the summer about three half-days per week, (about fifteen hours per week) is the average time. There is also an occasional field-day, when all muster together occupying a spacious parade-ground. The whole population of parents and friends, as well as the cantonal authorities, turn out for a general holiday, to witness the nascent valor and heroism of the Republic.

It may be claimed that republican Switzerland—surrounded as she is by great military empires, and monarchies, is under great necessities to develop her national defences, and that we are not bound by the same obligations. We may not find a fighting neighbor at hand, but ere we are yet a century old, we have found that for want probably of such an accommodation we must needs turn to and fight each other.

The United States Military Academy, at West Point, than which no better is to be found in any country, is to a certain extent a check upon this tendency and its natural results, but it is our only national military educational institution, and its graduates are not sufficient to officer our insignificant little regular army of 25,000 men, and can never furnish the officers necessary to instruct and fit for war, the army necessary to employ in any conflict. We do not want and should not have a large standing army, but we do want and must have men capable of assuming the duties of an officer in times of emergencies. It requires no critical study of history to teach us that even the enormous standing armies of Europe are largely predicated upon the necessity of having *officers* sufficiently numerous and competent to instruct and direct the entire available part of the arms-bearing population. West Point has done all that her warmest friends could wish for her; has in fact, been to this nation, what Napoleon claimed for his favorite Polytechnic school, "the hen that laid him golden eggs." Yet the few hundred of her *élèves*, scattered from Florida to Alaska, are but a small guard in time of great danger, no matter how efficient they may be, and recourse must be had to our great national defence, the *militia*. Supposed of course to be what the word implies, a body of armed citizens, trained to military duty, who may be called out in certain cases, but may not be kept on service, like standing armies, in time of peace. Some of you, no doubt, have seen this armed body of trained citizens, and can judge how nearly facts comply with theory. In fact we all know that there is little or no training, and less knowledge of military matters. Yet the militia of the United States, is estimated to number some 4,000,000 of able-bodied men, liable to be called out for duty under the laws of the different States.

With only here and there an organized company or regiment, without military teaching, with almost all of the graduates of our military academy absorbed by our regular army, where then are we to find men with any of the qualifications of the soldier to officer this vast army and render it efficient? requiring, if properly organized, more than 100,000 officers. It is at once remembered that we at present have in our midst hundreds of thousands of veteran soldiers. Ay! but how long shall we have these brave men who have learned to trace the lines of battle's array, on not a few stricken



fields? Another generation will find but their graves and the proud record of their deeds, and others must stand ready to take their swords and when called, to lead as nobly and as truly.

Where then are we to find the men necessary to fill their places in the future? We claim, and justly, that the graduates of our Universities and Colleges will be among the most influential of their fellow-citizens, under all circumstances where law and order is to be maintained, civilization advanced, and our common country preserved to us and our descendants. If then, this claim be a true one, it is of them that will be required military service and knowledge in time of need, and to fit them for their duties, it becomes necessary to fit them to a greater or less extent for military command. It has been before stated that this cannot well be done in the public schools; that our National Academy is entirely inadequate. The citizen after arriving at man's estate and his duties has not the time to devote to acquiring this necessary military knowledge. Consequently we are forced to the conclusion that this absolutely essential part of his education must be acquired in our Universities and Colleges, and we assert that it can there be obtained, for the very simple reason that "what has been done, can be done again." It has been found more or less difficult to introduce a military department into a purely civic institution in this country, and however comprehensively it may be organized, to obtain any degree of success it must always remain subservient to, and not unduly interfere with, the primary ends to be obtained by such institutions.

The course of study in such institutions must of course allow plenty of time for out-door exercise. and it is an absolute necessity for the best interests of the student that he make good use of this time and for the purpose set apart. The strong and healthy (those who apparently need it least) will do so willingly, while others who need physical exercise most, will only take it under compulsion, even where the most complete gymnasiums are provided.

Generally in our Universities and Colleges, there can be no system of guard duty, barrack regulations, &c., &c., and five hours per week is about the maximum that can be called for, for drill purposes, &c,—five drills of an hour's duration each per week—and during a winter term five hours per week for study and recitation—hence, in a college year of thirty-eight weeks there would be required for military exercises 190 hours.

Yet, small as this time seems and actually is, it is wonderful what progress intelligent young men can and do make under competent instructors. These instructors, and the necessary arms and accoutrements being furnished by Government, a cheap and efficacious method is afforded of diffusing a practical military education.

But in a thorough course of military training, we arrive at benefits of the utmost importance, and of universal and life-long utility to the student. It is a fact which must be acknowledged by all, that, with all the excellencies of our collegiate education, there has generally been a marked neglect of anything like a systematic training of the physical powers.

The growth of the intellectual nature has been stimulated and fostered, while the bodily powers have been left without care. until the effect upon both has become everywhere apparent to the observing. Happily the note of warning has been raised, and the public mind turned to the vital

importance of returning in our processes of education to the precepts and practices of the wisest educators of all ages, and of cultivating with equal care both mind and body, and thus securing a higher and nobler manhood.

Now, it is believed that no other system of physical training affords for this end advantages superior to the military drill. It gives an erect attitude, and expands the chest giving the lungs free play, an elastic, vigorous, and manly carriage, and above all, the most perfect command of the will over the bodily powers. Moreover, it forms habits of obedience the most perfect and exact, and thus greatly aids in giving the moral nature its rightful and just control. But it is useless to dwell further upon the need of such an education. As a resource in times of imminent peril from domestic as well as foreign foes, the events through which our country has passed within the first century of her existence, proclaim this need with a voice too plain to be misunderstood, and too potent to be disregarded. There are not many here to-day who cannot well remember how, but a few years ago, we were so fearfully startled from a false security which we fondly dreamed would last forever, and taught at terrible cost the lesson that "in time of peace we *must* prepare for war." All history teaches us that a country, to be preserved to its people, must be defended by them, but the defence of our country against a foe does not constitute the only motive for a more thorough study and understanding of military science and tactics. The safety of this Republic depends as much upon equality in the use of arms among its citizens, as upon the equality of our boasted rights; nothing can be more dangerous in such a government as ours than to have a knowledge of the military art confined to a part of the people, as sooner or later that part would govern. The effect of discipline possessed by a few, to control numbers without, is to be seen in all despotic governments of modern as well as ancient times. Another important consideration, urging the diffusion of military spirit and knowledge among our citizens is, the counterpoise it will afford to that inordinate desire for the "Almighty Dollar" (even though it be a paper one) which seems to pervade the whole nation, beginning with the habits of luxury, manners, and principles, highly unfavorable to the good of our Republican institutions, and to the development of patriotic sentiments and practices.

Secretary of War Knox, in his report to President Washington but sketches an often-repeated portion of history, when he says that it is the introduction of vice and corruption of manners in the mass of the people that renders a standing army necessary. It is when the public spirit is despised, and avarice, indolence, and effeminacy of manners predominate, and prevent the establishment of institutions which would elevate the minds of the youth in the paths of virtue, honor, and patriotism, that a standing army is formed and riveted forever." So true is this principle, that there is probably no instance in history, of a nation losing its liberties when the military spirit of the people did not decline in the same proportion that corruption of manners advanced. Nor was any free government ever overturned by an internal convulsion, until the destruction of that spirit had been first produced in the body of the people.

Turn to the condition of Rome when her army dared revolt, and with the power of the sword, substitute for its free institutions the arbitrary will of a dictator; less than a single century before the successful usurpation of the Cæsar, the revolt of an army, could have produced no such consequences.

But the habits of the people had been changed; no longer in every Roman citizen was to be found a trained and practiced soldier; the art of war was cultivated, indeed, with ardor by a martial nobility, and no period had been more prolific of great generals; at no time had the discipline of the legions been so perfect; but they were no longer filled by the Roman citizen. The military had become a distinct profession, composed of men, who, in the habits of war and pillage, had forgotten the sacred obligations of the citizen, and who were ever as ready, upon the suggestion of their leader, to turn their arms against the liberties of their country, as against her enemies. As in every age then, and in every country, the same causes will ever produce the same effects; the palladium of American liberty must be the diffusion of military spirit, discipline, and knowledge through the whole body of the people.

The ancient republics from which we have drawn many of the choicest maxims upon which to found our civil institutions, will furnish also a most perfect model for our system of national military education. The whole secret of ancient military glory; the foundation of that wonderful combination of military skill and exalted valor which enabled the petty republic of Athens to resist the mighty torrent of Persian invasion, which formed the walls of Sparta, and conducted the Roman legions (influenced, indeed, by unhallowed motives) to the conquest of the world, will be found in the military education of their youth.

We must believe most firmly in the absolute necessity for the wide dissemination of military instruction, that it is possible to secure efficiency, without sacrificing economy; and that it can only be well done by firmly rooting it in our system of popular education. Just so much as may be accomplished by our youth at school, will be spared from their military training after they have become citizens. Rudimentary military instruction, and practice in the manual, the school of the soldier, company, &c., can be introduced into all of our Universities and Colleges, and in time, into many of our common schools. It will rescue many an hour from unmeaning play, from weariness and mental dullness, and many will be aided, by the cheerful impulse of the bodily health and mental tone, to the really successful exertions of the young student.

We shall have brighter scholars, better boys, healthier and manlier sons, and steadier and more dutiful and reliable young citizens by the process, and shall have prepared them to begin the battle of their life, already well grounded, and well disciplined in much useful knowledge which they could hardly expect to acquire in after life.

We have, or ought to have, ever before us the records of the daring and wisdom of the past, and of the more recent events whose glories awaken for us still deeper emotions. We feel, and ought to feel, for the achievements of the founders and preservers of our country, the reverent love of children for their ancestors. We should cherish the memories of their sacrifices, in the inner chamber of our hearts, only less close to the very core than religious devotion to the Father of the Universe.

They have set for us the example of duty, and have left to us the wisdom of their experience and advice. Every age has its calls to duty, and the obligations of to-day and to-morrow are as sacred as the memories of any yesterday.

The work which even the present generation has had to do will endear it to future times with a regard little less earnest than the popular veneration for the founders of our Republic, but alike in both cases, at what a terrible cost. The muttering thunders of coming war, found us almost wholly unprepared, except in the robust manhood and lofty patriotism of the people. Almost without arms or military organization, with few who had ever served in the field, and the whole people engrossed in the pursuit of the "Almighty dollar," the very government trembled. But fortunately the masses were stronger than the government. The plowshare was left standing in its furrow, the plane lay sleeping on its bench, the shuttle of the weaver forgot its cunning, and the forge shaped only the implements of war. The broad land became a camp. Millions flew to arms, and the hoarse voice of war alone filled the ear of every village and hamlet. The contending armies rushed to the shock of battle. Ah! the gallant charge, the death grapple, the shouts of triumph, the anguish of defeat and the victory. A terrible conflict which the wilful ignorance of our sires and ourselves, prolonged through more than double the time which should have been necessary to have ended it, and when its din had subsided, and the smoke of battles rolled away, what were the casualties? Go you each to see your own homes, and find not present a father, husband, or brother. Graves, dug by wilful neglect and ignorance, hold many a hundred thousand of your bravest and best, and many bear the simple mark, "*Unknown!*" Still the distant roar of battle fitfully falls upon the ear; now and then the dying blasts harmlessly smite the cheek, and old memories remind us that there has been war in the land. But *peace* has come, and some now fondly dream that it is to last forever, and battle's wild alarms are never more to be heard in our land. There is no such thing in nature as peace, and so long as man and human nature exist, so long will war and its frightful consequences be his portion, and no man can wisely deal with the questions of to-day who does not acknowledge this fact. As *we* are, so shall our nation be, and without Her, we are as nothing. Her glory is the chief element of Her strength, and is to a people what noble ancestry is to a family. The nobility of the family in our country, is the record of its noble deeds, not the blazonry of its coat of arms nor the length of its rent roll. So, in our country, national glory is the record of the prowess, virtue, and achievements of the people, not the heraldic deeds of kings and nobles.

You who do not wish to hear the agonizing prayer of mother, wife, or sister prolonged through years of terrible *war*, see to it that in times of peace, due preparation is made therefor. There is no evading the responsibility, without entailing results too grave for contemplation.

The sword has fallen from the hand of the illustrious dead, who with it won for us the proud and noble heritage of this, our country, and we must ever remember, that *by* the sword was it won, and *with* the sword, must we and our descendants ever stand ready to maintain and defend it.

The following report of the discussion of this paper is extracted from a newspaper:

Discussion upon the subject of the paper being the order, the chairman,

Dr. Read, of Missouri, related the fact that one of the last letters that Geo. Washington ever wrote was upon this same subject. A noted General at one time said to him, (the speaker), that it would be better that the whole army be disbanded than that the Academy at West Point should be disorganized. A country without a military people is indeed in a deplorable condition.

Maj. Rollins, of Missouri—The views of Lieut. Schenck should be endorsed by every enlightened member of the Association. We should unite in the work of encouraging instruction in the military art. The sentiment of the paper should be that of the common people. I am proud that the essay is to be embodied in our official report.

Prof. Campbell would not object to military schools, but thought there was only a slight claim that military instruction should be embraced in the curriculum of our colleges. Some of the best work in our late war was done by volunteers. We must not make military exercises predominant. They cannot be made compulsory in a college proper. Military discipline is not a happy combination with intellectual development. A voluntary military department in a university is all that we ever should have. The spirit of military discipline is in direct opposition to that of a manly independence on the part of the student.

Lieut. Gov. Coleman, of Missouri, thought that we must have a sound mind in a sound body. The student who expends so much time on his studies that he cannot bear the physical exercise incident to the drill, is sowing the seeds of dissolution. The body must have discipline, military drill is discipline to both mind and body. I hold that the matter should not be an optional one.

Prof. Clapp, of the Jacksonville, Ill., College, held similar views with the last speaker. The spirit of discipline which military drill affords is exactly what we want.

Prof. Sawyer, of Wisconsin, believed that we could teach both obedience and independence, and proceeded to discuss the subject, but was interrupted, as the hour for adjournment (in order to take the excursion train to the falls of Minnehaha) had arrived.

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## Third Day's Proceedings.

THURSDAY, AUG. 5, 1875.

The Department met at 2 P. M. Pres. D. C. Gilman, who was to speak on the plan of the Johns Hopkins University, of Baltimore, not being present, W. C. Sawyer, of Lawrence University, Appleton, Wis., read the following brief paper on

### COMPARATIVE ORTHOEPIY.

Teachers of modern languages make general complaint on account of the difficulty of teaching the exact pronunciation of the English to the conti-

mental students, or of the continental languages to English students. The defects are not well defined, and the teacher can rarely do more than correct the grosser errors, and indicate the words in which still lurk the more conspicuous traces of the brogue. This helplessness clearly proceeds from ignorance of the exact elements of the languages in question, together with a general dullness of phonetic sense, which fails to detect the disturbing cause in a mispronounced word. The progress of philological science ought to bring speedy relief from both these embarrassments. Phonology as a science has slumbered far into the philological day, but it is now awaking with great surprise that it could sleep so long. The alphabet of the civilized world is found to be a product of barbarism, without system or definite significance. It has naturally led to orthoepic and orthographic confusion almost inextricable. At last the elements of speech are receiving critical attention. The effect is like suddenly admitting light to an old chamber kept dark for ages. The decay and disorder had never been imagined. Among our phonetic surprises we discover that several English vowels have drifted entirely away, both from their brothers in other languages and from their common parents. Regarding these contrasts between kindred letters as most fruitful of embarrassment in learning one language from the basis of another with dissimilar elements, I will make a few brief comparisons, hoping they may serve to draw some attention to the general subject of the relative powers of corresponding letters in the various languages. I select for examination the four vowels which were originally simple and so remain in the continental languages, but which have become double, or diphthongal, in English. They are *a*, *i*, *o*, and *u*.

The so-called "long" sound of *a* has undergone complete transmutation. Its proper power is the *a* of *father*, which it retains in all the continental languages. In place of this we have substituted two quite different sounds—the first being the short *e* of *end*, a little prolonged, and the other being our long *e*, or the *i* of *pique*, which is pronounced short, and constitutes a sort of vanish to the first and principal sound. This first sound is the original, and in other languages the usual sound of the fifth letter of the alphabet. By the force of habit, however, American and English students almost invariably add the *i*-vanish to this sound in all languages, though it is entirely out of place, and sounds as badly to the ear of any foreigner as does the foreigner's pronunciation, to us, of our "long *a*," with the *i*-vanish omitted. It may be remarked that the French word *pays* contains both the sounds of our "long *a*."

The English *i* is produced by prefixing to the *i* of *pique*, which is its proper power, the *a* of *father*. The two sounds are closely joined and in about equal proportions, as far as I am able to test it. This parity of force in the two elements of *i* is exceptional, as compared with the other double vowels under consideration. "Long *a*" requires the principal stress upon its first element—"long *o*" upon the first, and "long *u*" upon the second. The Germans combine *a* and *i* to produce about the same effect as our "long *i*" in their name of one of the months—*Mai*. Our "long *o*" begins with its proper sound, as found in most languages, but adds an *oo*-vanish, which constitutes a distinction easily overlooked, but not to be ignored by students who wish to pronounce the modern languages correctly.

Some influence has compounded the English *u* by prefixing to its original

sound, which we represent by *oo*, the same insinuating element as appears in the vanish of *u* and *i*. This prefix can easily be left off by English students, since their native language contains the uncompound vowel in many words—*moon*, *food*, etc. Foreigners will find this combination new to their tongues, but not difficult to master. The sound given this letter in German is its regular *oo* power. The *u* umlaut of the German is the same as the usual French sound of the letter, and is produced by extending and rounding the lips, and at the same time using the tongue and voice as in uttering “long *e*.”

A single general rule will be a sufficient guide in the use of the vowels here considered: Analyze carefully the compound vowel, and put it together again by pronouncing its elements more and more rapidly till the natural English effect is produced. This practice will readily educate the mind, the ear, and the tongue so that they can use the elements, at will, singly or combined, as appropriate to the language desired.

The following meagre account of the discussion of this paper is taken from a newspaper report:

Prof. Shepherd, of Baltimore, found in the essay many attractive thoughts, which suggested many things to him. We have attained in our English very many of the phonetic values of the Latin. Our alphabet is far behind the sounds which it attempts to represent. In many of our English colleges we are taught to assimilate our pronunciation, and to prove this assertion the speaker gave several illustrations. He continued at length with the discussion of the subject, and at the close received hearty applause.

W. D. Henkle, of Ohio, spoke of the aid that may be derived from the study of phonology in the teaching of modern languages, and gave an illustration of the difference between the Spanish and English pronunciation of Latin. This department some time since adopted the Roman pronunciation of Latin. He gave an illustration of the different English pronunciations of the word “cars,” and spoke of the changes and peculiarities of pronunciation in different sections of the country.

Prof. Campbell did not hear all of the paper, but proceeded to discuss the subject in an able manner. He thought we were approaching an agreement as to the true pronunciation of the Latin. As to the vowel sounds, there could be but one opinion. The main discussion was on the sounds of the consonants, particularly “*c*.” He traced the history of the written character and the sound of this letter, both before and after the days of Cicero, and showed that in all probability, the name of the great orator was pronounced not *Keekaro*, but almost as we pronounce the name.

Dr. Read, and others, continued the discussion of the subject of the paper, Prof. Sawyer closing with a few timely remarks.

On motion of Dr. Magoun, Profs. Sawyer, Shepherd, and Henkle were appointed a committee upon “Comparative Philology,” to report at the next annual session, on the present condition and prospects of phonetic science, and co-operating as far as possible with a similar committee of the American Philological Association.

Dr. Tappan, of the committee on nomination of officers for this department for the ensuing year, made the following report:

President—Noah Porter, of Yale College.

Vice President—Chas. S. Venable, of the University of Virginia.

Secretary—H. E. Shepherd, of Baltimore.

The report was adopted, and the gentlemen duly elected. They were also according to custom, duly constituted the Executive Committee, to lay out the work for the ensuing year.



# NORMAL DEPARTMENT.

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## First Day's Proceedings.

*TUESDAY, AUG. 3, 1875.*

The Normal Department was called to order at 2:15 P. M., by Prof. W. F. Phelps, of Minnesota, who read a note from the President-elect, J. C. Greenough, stating that the officers of the department would probably fail to be in attendance.

On motion, Prof. Phelps of Winona, was elected President, and Prest. S. Albee, of Oshkosh, Wis., Secretary.

First of the regular exercises was the reading of the following paper, by Miss Delia A. Lathrop, of Cincinnati, Ohio, on

### THE PROFESSIONAL TRAINING OF TEACHERS.

The subject assigned me by your committee is a land of such broad acres that in the time at my command, it would be possible, were I so disposed, to take but the most general survey of the whole of it. Were time mine without limitation, much of it has been so thoroughly traversed, and its capabilities so carefully reported, that I am confident I could add nothing to your knowledge of it.

If we look back over the way our own generation has come we find abundant cause for encouragement. Our first Normal School has been established within our own day. The members of the first teachers' institute are of our own number. The notion of exalting teaching to a place among the learned professions is of the present. The general discussion of philosophical methods of primary teaching has sprung up within the last decade, and to attain to a systematic philosophy of education is the ambition of a multitude of men and women in our midst.

Those who read the report of the proceedings of the National Social Science Association, held in Detroit, in May last, were no doubt, surprised at the statement of Hon. David A. Wells, of Conn., the President of the Association, concerning the extreme slowness of the accumulation of capital in the country. He states that during the 250 years of civilized life in this country, there has been, according to the census of 1870, an accumulation of 25,000,000,000 of dollars in capital. "This he says," represents the surplus of all the labor, skill, and thought exerted, and all the capital earned and saved or brought into the country for the last 250 years, or ever since the country became practically the home of civilized man." But large as this seems to be, he goes on to show that "after 250 years of

toiling and saving we have only managed as a nation, to get about three and one-half years ahead in the way of subsistence, and that now if as a whole people, we should stop working and producing, and repairing waste and deterioration, and devote ourselves exclusively to amusement and idleness, living upon the accumulation of our former labors, or upon those of our fathers, *four years* would be more than sufficient to starve us out of existence."

Is there not a lesson for us here? On the one hand, if material growth is so slow, and it must be so, no doubt, to be sure, shall we be impatient if intellectual and moral growth are like measured in their processes; if educational schemes take much time to form and mature into educational capital? What if all teachers are not worthy exponents of the most approved educational ideas, and all Normal Schools are not ideal professional schools, we are not to distress ourselves immoderately over that which must be, but gird our loins and patiently toil on, understanding that the best thing that comes to us from it all, is our broadening and deepening into a conscious sympathy with God in the development of man according to the plan he is surely working out through human agency. And on the other hand, let us learn, that large as our educational capital seems to us in its complete inventory, there is a necessity for constant productive labor, for steady unflinching work, or we shall speedily relapse into barbarism. We are not rich enough yet to live very long upon our accumulations.

Under the topic assigned me, it would be very proper to discuss the *necessity* for "The Professional Training of Teachers." The profession of the teacher includes all others, and is included by none. The teacher is not only to know, in common with other men, but he climbs higher than they in that he commands the art of imparting what he knows; knowing as he does, to whom to tell it, when to tell it, in what measure to tell it, and how to tell it. If you for a moment consider the relation of the teacher to the three great professions, or to the three great educational questions now before the American people, of which these professions are the representatives, you will be anew impressed with the instant demand for skilled labor in the schoolrooms of our land.

First, that of the relation of the physical organism to mental development. one full of perplexity, and which will reach its solution only by the labors of wise and prudent teachers. We must know, and know that we know, and convince other people, especially the medical profession, that we know what relation the perfection of the spiritual, our objective point, holds to the perfection of the physical, which is theirs. We must be competent to compel justice. Here is a phase of study that is purely professional.

Second, that of the perpetuity and growth of all that is best among us of institution or social order, the great scheme of a free government, how it shall be perpetuated, and to what perfection it shall attain, is to be answered by every teacher in the land to the pupils in her charge.

If the loss incurred to a community for a single life of 40 years of pauperism, mendicancy or theft, cannot be less than 50,000; (this statement is made by Mr. Wells;) if, as stated by Dr. Harris, of New York, a neglected waif, grown to an outcast woman, becomes the mother of a long line of criminals, paupers, prostitutes, drunkards, and lunatics, entailing upon the county of her residence alone, an expense of over \$100,000, and upon society at large,

an estimated cost of over \$1,000,000, included under which head is one item of \$37,000 for the criminal prosecution and trial of 120 criminals and offenders." I beg to know if the state has not its very credentials of existence from the schools. Every question of social and political order, in its first principles belongs to us. Here again we are not only to know, but to know that we know, and be able to teach what we know; the nature of political liberty, of justice, of patriotism, of law and penalty. Here is a place of study that is professional.

Third, we are to understand the moral and religious nature as does the clergyman, and more than he, we are to separate all that is universal and human from what is sectarian and local and put it into such relations with the intellectual and social as to make ideal men and women, rather than to win to a particular faith. We must know our duty in this regard, must know that we know and must convince the public that we know better than those who would dictate to us. This phase of our study is professional.

Is it difficult to understand the necessity for the professional training of teachers? We give thanks that this question has for us no two sides. The members of this Association believe there is a science of education and are agreed that it derives both its reason and its nature in the human mind itself. We believe that instruction is the gentle dew from heaven which starts into activity all the native forces of the mind, and that there is an *art* in imparting it. We are agreed that the professional education of teachers consists in the mastery of this science and this art in their various school phases. We are putting, as fast as we are able, our beliefs into a practical form, and defining a professional course of study which shall be their exponent.

This question might also very properly be considered, viz:—In what shall a professional course consist. The members of this body entertain clearly-defined general notions, at least, upon this question, and agree in all its main features. There remains to confer, for the purpose of bringing into relations of unity all the thought of all the members and rendering it by elaboration valuable practically. Notwithstanding the excellent discussion of this topic last year, my great desire to see an adjustment of our beliefs to our everyday work would tempt me to introduce it were it not for the announcement a little farther down the programme warning me off.

The necessity for a "Course of Training" for teachers determined, and the character of the course prescribed, there remains the important practical question, "How can professional training be secured." To the answer to this I propose to call your attention more at length.

I do not lose sight of the fact, and it should never be forgotten, that in discussing the professional education of teachers, we are indirectly considering the question of the professional education of women. We have, in its settlement, difficulties to work out which no people before us has solved, therefore we have no "lamp of history" to guide our feet. The woman factor is one which entering into any combination must modify the result. Society is perpetually making the mistake of ignoring the special laws which govern her—laws as absolute as any which God has made—by accounting her wrong by just as much as she is not man, and to be set right only by molding her to man's pattern. It takes us a long time to learn in all its applications that man is not an overgrown and obstreperous woman nor woman

a dwarfed and abnormal man. It is generally conceded that women have aptitudes for the business of teaching. I am not called to discuss that question at this time, but any plan for the professional education of teachers in this country that does not take into account the peculiar circumstances of woman in these relations will fail of the highest success.

You enquire what are these peculiar circumstances? I answer first of all, what you well know, the great majority of women do not enter upon teaching as their life work. It is safe to assert that they never will. So any scheme of professional education must take into account this uncertainty of the length of time devoted to the calling by women. It therefore follows, secondly, that she accounts her success in life to depend but little upon a successful professional career. She looks in other directions for it. So she will not take so kindly to a course of training for that which she holds the lesser good, if not a positive evil.

Thirdly, the remuneration for her work is small, and, therefore, however ambitious she may be, she cannot afford to spend largely in preparation. A young man can borrow money to go through college, with the certainty that he can soon earn it when his course is finished. A woman knows that unless she obtains a very exceptional position she can do no such thing. Therefore she does not dare incur great expense.

Society makes many demands upon women that it does not upon men. The young woman who, upon a small salary should hire her fitting and sewing done, would be considered by all the matrons of her circle as indolent and extravagant to such an extent that the sons of every good woman of them would be constantly signalled off such a dreadful rock to their fortunes. To be esteemed and commended she must practice the strictest economy, and at the same time make a good and fashionable appearance, which means a constant round of cutting and making, of turning, pressing, and trimming. I do not say this is a necessity, but that it is the tendency, and popular sentiment encourages and demands it. It will require strong moral forces to overcome this temptation to fritter away time by order of society.

Again, the majority of young women generously turn over every cent, above their own bare necessities, to their families for their support, and society makes no comment upon it. It expects the daughter to serve the house. But the son is given his freedom. He must save his means for the contemplated establishment of a family of his own. If he finds it to his interest, or according to his tastes to spend them in getting a preparation for a profession, he is commended for his ambition, while the girl is esteemed selfish, and accused of taking the bread from the mouths of younger brothers and sisters, if she diverts her earnings to such uses. Please understand, I am indulging in no wail over the hard case of women, I am simply stating facts, which are to be taken into consideration in devising any plans for the systematic professional education of women as teachers. With this understood, I proceed to inquire, how can professional training be secured.

If we were questioned in regard to the appliances in our system of schools for the professional training of teachers, we should all place as first our State Normal Schools. These are the accredited means, and those upon which reliance is placed for this work. But it is useless to ignore, or to refuse to admit the fact, that the State Normal Schools have furnished but a small proportion of all the teachers now actually employed. I should be glad if we

had the exact statistics which, lacking, a simple statement must suffice. Then, again, the faculties of these schools will not take exceptions to the statement that many, a large proportion of their graduates are persons of indifferent intellectual acquirements. They have barely the education necessary to get a certificate for teaching a village or city school with such a margin of attainment as shall afford them a good degree of self-respect. The cases are rare, I think you will all admit, in which the acquirements reach the standard of college graduation; in the majority of instances they are less than that of a first-class city High School. I know we Normal School people feel it to be a serious matter to admit so much, and it is not necessary, perhaps, to publish our weaknesses to the world; but in the privacy of our own conferences we ought to have the courage to know and speak the truth. Hence it follows that College graduates take precedence of Normal School graduates in situations demanding excellent scholarship. It would be interesting to know how many Normal-School graduates are to-day employed as principals of Secondary schools, High schools, or Academies; and how many as assistants in such schools. Their deficiency in the higher departments of education cut them off from aspiration even to such places. If you reply, as perhaps you are inclined to do, that these graduates are where they are doing a more important work, and really where the State would have them, I will not now take issue with you. I take no exceptions to the work they are doing, but call your attention to the fact that these professionally trained teachers do not constitute what is popularly regarded as the profession *par excellence*. They are not in the positions of influence or honor, as the mass of people count honor and influence.

Then, there is below the Normal-School graduate, a great mass of young people drifting into the school-houses of the country and remaining a short time then floated out again to disappear in the great unknown. These are in no sense professional teachers, and still they are of us, their interests are necessarily bound up with our own. By just as much as they are united to us, their failure is ours, and their success belongs to us.

There is still another class of teachers which commands our respect, and compels our sympathy, as many of us know but too well where to look for the key which will unlock all the hopes cherished, the struggles endured, the ambitions thwarted, and the fears realized of their early teaching experience. It is those who having a taste for the profession and an ardent desire to succeed, consecrate themselves to it, and in spite of a consciousness of lack of preparation, in the shadow of an ever-present sense of comparative failure, longing for some professional help, persist in working out the various educational problems presented to them unaided. We are proud to number such among ourselves, but through what great tribulations have they come. What untold values of time and opportunity might have been saved to them by a professional course of training they had not the means to attain.

According to this analysis we have among us these four classes of teachers which will constantly reproduce themselves. First the college graduate who is destined to occupy the places of social supervisory, and legislative influence. Second, the Normal-School graduate who occupies some of the subordinate places in the Secondary schools and the best places in the Elementary schools. Third, the graduates of the village schools and the best of

the country schools, who have worked their way into good standing alongside the Normal-School graduate. Fourth, the great non-professional, changeable body of teachers who are mainly in the lowest primary and in the country schools. What professional training is practicable to each of these various classes?

It must be admitted that the Normal Schools occupy the great middle ground. If their provisions were more abundant, so as to be adequate to the demand upon them, we could safely trust them to this work which they are doing as wisely, perhaps, as it can be done. They are gradually coming to a larger proportion of professional work, but with the slender acquirements of their candidates for admission none know better than the men and women composing their Faculties how much they fail to realize the ideals of a professional education. Then the Normal Schools are not adequate to the demand in number and we cannot hope they will soon be.

I still believe, as I said to you two years ago, that the complement is to be provided through the utilization of the High School. It is not impossible in theory, to add a post-graduate year to the High-School course in any town which supports one, and to employ a teacher to take charge of its work, adding, if the class is small, such other duties as will satisfy the public. Neither do I think it impossible practically. It is already successfully done in many places. The expense is the only objection of weight, and that can be largely covered by the tuition of children which constitute a school of practice. We are not settled as to terminology, but call these Training Schools, if you please, and say Training Schools are to provide largely for the third class of teachers, those who want to teach as a business and to teach well, and find it impossible to go to a State Normal School. There is not the slightest danger of these means of professional education coming into conflict, for pupils who are able will always prefer the State Normal Schools, and any influence which tends to make professional training seem a necessity will contribute to their success.

But the great unstable element. What can be done for that? There is a scheme of professional training which I believe is adapted to this; and which should be worked out and rendered practical in its details, and at no distant day put into operation. I refer to the official arrangement of courses of reading and private study. It has seemed to me that the State Normal Schools might increase their power for good by post-graduate work. If these schools could say to their graduating classes, whose course is necessarily so limited, "there is something for you to do the coming year; at its end come back and pass our examinations and we will add it to your honors," I am sure many of them would continue their studies. A good Normal School would give its graduates an impetus to such study. Theological schools favor their young men by courses of private study, and they work themselves up through them to their degrees. Such courses would do that for an ambitious girl which she most needs to have done for her, which is to mark out a path. She does not know what it is best to undertake, and having nothing to determine her, she resolves upon this and that and ends in doing nothing at all.

But such a course of reading might be made especially valuable to young teachers who have had few opportunities for study, have no settled plans for life and no clue to its mysteries upon every hand. They must do some-

thing to live, teaching is not as laborious as some occupations, is more respectable and pays better.

The details of a plan for them I will not attempt to present. The courses of study might originate in the State Normal Schools, and the examinations be conducted annually or semi-annually by members of the faculties of these schools. They might originate in the body of Superintendents, and the examinations be conducted at the annual Institutes, or in a joint conference of the two. Probably the State Normal Schools would hold a steadier standard and honors from this source would be more highly appreciated.

I anticipate the objection that leaps to the lips of the Normal-School men before me. "It would be impossible to test such candidates as our pupils are tested. We would at the best only hope to test upon scholarship, and this we esteem the least part of our labor." This is in part true, not altogether. It is to be remembered that these young people are having actual experience in their schoolrooms while they are studying. It would be possible to test each one on a teaching exercise, to require written plans of lessons, &c. But understand, I do not ask the same honors as graduates receive, for I do not for a moment suppose such a course would be at all equivalent to a course of study in the schools. I only ask that they may derive some inspiration and receive some recognition from those capable of helping them. Give them what seems proper to you, but if each Normal School could extend its hands in blessing over the heads of the thousands of young, well-meaning, but uneducated and aimless girls who are in the country school-houses of its patronizing territory, picture to yourselves the added influence and blessedness of each *cherishing mother* of them all. I plead earnestly for these girls, for I know just what lives they are living in these school-houses. There is noble stuff in many of them, and to come into contact, for a week of examination even, with such ardent and sympathetic men and women as constitute the Faculties of the State Normal Schools, would, of itself, lift them to a higher plane of success, and promote in them a self-respectful ambition.

Lastly, how shall the college men be reached by this professional spirit and inspired by it? The day will come when a growing interest in education will demand a school of Pedagogics as a department in our University courses, as we now have "Schools of Fine Arts," "Schools of Oratory, &c." That man would deserve our gratitude who should endow such a school, and the University which first succeeds in establishing such a one, will honor itself. That we shall see it at no distant day, I fully believe. But before that good day comes, why may not this Normal-School Association strenuously urge upon the attention of College Boards, and College Faculties, the propriety of establishing Pedagogical professorships. In the day that such professorships are established, the business of teaching will take on a dignity in the estimation of the public to which it has hitherto been a stranger. It will then occur to some people for the first time that "College learning" is not a professional preparation for teaching. Some of the College men are already thinking seriously of this matter and are quite ready to co-operate with Normal-School men in any practicable plans for professional education.\*

\*"I venture to assert, in common with many others, that the Universities ought to found a

In conclusion, I believe there are some ideas at the bottom of all I have said, although I may have failed to lead you to perceive them. I want to urge upon you the devising of some plan by which some Normal-School statistics can be obtained. We have no data as I am aware, for any statements as to number of Normal-School graduates teaching, length of time employed, kind of school taught, &c., &c., which are really needed by us.

I very much desire that you shall give some serious consideration to the matter of private and post-graduate courses of study.

I also hope this Association will urge upon the attention of colleges the necessity for their providing some means of professional training to the candidates for teachers' positions which they are constantly sending out. You as the especial guardians of the profession, have a right to protest in its name against the assumption in these high places that a knowledge of the facts which constitute the matter of education is all that is required to take rank among us.\*

The reading of this paper was followed by a spirited discussion upon several points therein presented.

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faculty of education; and that the College of Preceptors would do well to found an educational lectureship, and that it should exclude from obtaining diplomas except *honoris causa* all candidates who have not passed an examination in the science of education. (The College of Preceptors has happily instituted an educational a few years ago.)"—"Three Lectures on Education," by Adolph Oppler. p. 45.

"He (Dr. Bell) also founded a lectureship at Edinburgh on the principles of teaching \* \* \* This chair never attracted any notice, probably in consequence of its narrow basis in connection with the Theological Institution of the Episcopal Church; but following out the spirit of his will, and having received from Government a grant of money by way of supplement to the fund at their own disposal, the Bell trustees have recently founded chairs of Education in the Universities of Edinburgh and St. Andrews. Whether these chairs will exercise much influence on Education remains to be seen, and will depend very much on the ability and judgment of the men who are selected to fill them, and on the scope which they propose for themselves in their lectures. If the professors occupy themselves with the higher principles of their subject, with the science and history of education, giving in their lectures the substance of all that has been written and said on the subject of education, and that has been carried into successful practice in the work of teaching; in short, if they be men who can introduce their students to the literature and the philosophy of the profession they have chosen, I anticipate good results from the establishment of these chairs."—"Practical Educationists." James Leitch. pp. 147-8

\* Since writing the above I have found the following in an article by Dr. Donaldson, rector of High School, Edinburgh, Scotland, published as early as 1864, and recently re-published in a volume of "Lectures on Education":

"There should be in every one of our universities professorships of the Science of Education.

The teacher should be led through a survey of the whole sphere of his future activity by a man who has especially devoted himself to the investigation of the laws by which mind is developed. It may perhaps seem strange that it should be necessary that we should urge the demand that Government should establish such professorships, but we are well aware how difficult it is to get Government to do anything which is not asked for in a clamorous way by a large body of the people. Indeed we have been partly led to write this article by a knowledge of what were the feelings of one at least of the Government officials in regard to this matter. Two years ago the late Professor Pillans went to London in the hope of prevailing on Government to establish a professorship of Didactics, as he wished to call it, in the University of Edinburgh. He was armed with a letter from Lord Brougham, warmly approving of his designs and he was ready to contribute a large sum of money as a foundation for the professor's salary, if Government would aid him. His expedition however was fruitless, and on coming back he told us that he had failed because Mr. Lowe maintained that there was no science of education. All honor to Professor Pillans for his efforts, and, we trust, if his pupils raise any memorial to his memory, it will be in the shape of a chair of Didactics.

In the meantime teachers should everywhere clamor for the establishment of such professorships as the Educational Institute of Scotland has for years persisted in doing; and even should Government fail to do its duty, perhaps some of those rich, benevolent men who adorn our country may see that they could not invest money in a way better calculated to be permanently beneficial to the masses of our population than in thoroughly-equipped professorships of the Science of Education."



Prof. Putnam, of Ypsilanti, Mich., stated that while it was true that a large majority of the graduates from the Michigan Normal School were engaged in the lower grades of school work, or were in charge of the less prominent systems of the State, yet that it was not invariably so; not infrequently they attain leading positions. It was also sometimes the case that their students also completed courses in the University as well.

Michigan had many good teachers, graduates of High Schools and the University, who had not taken a course of professional training.

Pres. Allyn, of Carbondale, Ill., said it was a well-known truth that the graduates of colleges were disinclined to enter normal schools for further preparation. In order to reach these, in their present state of mind, he would suggest the organizing of a special course in the normal schools which in a less time than the regular course, would shape their ideas for better work in teaching.

Pres. Albee, of Oshkosh, Wis., said that this failure on the part of scholars to realize the need of a special training for the teacher's work was the great stumbling-block in the normal problem. So long as this exists it is useless to expect cordial co-operation of colleges in our work. It is the fault of history rather than that of individuals.

Unlike the other professions, excellent culture, scholarship, has, from time immemorial, been considered the proper training for the teacher. It is not by bitterness of spirit or reproaches that we shall win our proper position; but by careful consideration of the needs in teaching, and the best means to be employed in the work.

As illustrating the present lack of appreciation of the problem, the fact that an offer to endow a professorship of Didactics in the University of Wisconsin, had been declined, unless the Board of Regents of Normal Schools would grant a bonus for the "privilege," was stated.

Prof. Gilchrist, of Mason City, Iowa, stated that although there was an apathy among cultured men regarding the professional requirements, which is to be regretted, yet he felt that the reason was because there was but little professional training to be had; that it was a fact that all the valuable works written upon the subject scarcely amounted to a dozen volumes.

Mr. Heilscher thought the *teachers* did not respect their calling sufficiently, and pointed out that they were the ones to win the desired position among the professions, not by complaints, but by earnest work.

Supt. Abernethy, of Iowa, heartily sustained the suggestion of the paper for the better training of teachers already in the work in country schools.

He suggested that Institutes might do this work if well organized; also stating that three thousand teachers of Iowa were, this summer receiving instruction under twenty-five competent, cultivated men.

Supt. Jillson, of South Carolina, expressed the deepest interest in the Normal work as bearing upon the work of popular education just being organized in that State.

Miss Lathrop gave an account of her experience with the trials and anxious longings of the country girl struggling all unaided in her appointed work.

She plead for more sympathy, insight, and real help, to be given these by those able to do it.

The President stated that the Committee appointed to report upon a professional course of study, was absent. Upon motion of Mr. Albee this subject was made the special order for Wednesday's session.

The Chair suggested the appointment of a Committee on nomination of officers for the ensuing year. Upon motion, Prof. D. B. Hagar, of Salem, Mass., Pres. Allyn, of Illinois, and Prof. Putnam, of Michigan, were appointed such committee.

Pres. Albee, Miss Lathrop, and Prof. Kiehl, of Minnesota, were appointed a committee to present topics for discussion in Wednesday's session; also a committee, consisting of Miss Lathrop, Prof. Graham, of Wisconsin, and Supt. McKenzie, of Nebraska, was appointed, on motion, to make arrangements and present topics for a conference meeting of the department on Thursday.

Adjourned until Wednesday, 2 P. M.

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## Second Day's Proceedings.

WEDNESDAY, AUG. 4, 1875.

Normal Department called to order by the President at 2:25 P. M.

The committee on topics reported the following for discussion:

1. How may the Practice Schools be best organized to subserve the needs of professional training?
2. How may the Normal Schools best co-operate with the Institute work for the improvement of teachers now in the field?

The Chair placed the first question before the Convention for discussion.

Pres. Allen stated that in the school at Carbondale, Ill., two points were made. First, a school of observation as to best methods of teaching which was visited by normal students during the first and second year of their course. Second, a school of practice, in which the normal students taught during portions of the third and fourth year of their course. In the latter capacity, especial stress was laid upon the student's ability to manage and govern the school, even more than upon the presentation of subjects; as this was more frequently the point of failure among teachers.

Prof. Putnam, Ypsilanti, Mich., gave an outline of practice work in that school.

The professor of each branch taught in the normal department, instructs the students in the methods of that branch, and directs each one in his practice teaching; in fact, supervises as well as directs.

Thus the entire normal work of a student was divided into three parts: First, instruction in subject-matter of a good education; Second, instruction in methods; Third, application of the first two in actual teaching.

More of the work is done in primary and intermediate grades; but work is also done in higher grades.

Each room is under the care of a Critic Teacher.

Miss Lathrop, considered the Practice School the great element in normal work. The question is one of great difficulty because of the many elements to be considered.

If children were *sticks*, we could deal with well-defined laws.

No young lady residing in Cincinnati can gain a position as teacher in the public schools of that city, unless a graduate of the Normal School.

Examinations upon theory of teaching are held semi-annually.

After passing this examination, students enter upon practice work.

The Practice School consists of the two lowest grades of one public school. Rooms are arranged in pairs, so that *one* Critic supervises both, and thus receives double the pay of a public-school teacher of these grades. Good talent can thus be obtained for the important work—Pupils of each room are divided into two sections, only one reciting at a time.

Two pupil-teachers are employed in each room at a time; one instructing a section, the other *observing*, in alternation—Ten students are thus employed at a time.

Critic has a meeting of student-teachers at close of each day, and receives their criticism of their own work, and that of their fellow-teachers.

Critic then suggests points of excellence and defects noted, together with needed correction. Then the following day's work is sketched.

Pupil-teachers then, during the evening, frame the succeeding day's work, and submit it to the Critic next morning for approval.

If not approved, the Critic says, "I will take the class to-day, you *observe*."

The pupils thus taught, are examined upon the same questions and at the same time as in the other schools of same grade, and are found *equal* to the best.

If the practice-teachers fail to control classes they are withdrawn for a term, receive more culture and instruction, then are tried again—Not infrequently students are told that *teaching* is not their forte, and advised to fit for something else; even sometimes before they have begun practice-teaching this fact is apparent.

Pres. Baldwin, Kirksville, Mo., said that because of the small size of the village in which his school was located, it was difficult to get pupils for a Practice School; and the work was not a success. At present there is no such school connected with his school.

One day each week is assigned to practice-teaching, in each class of the normal department; a pupil teaching his classmates.

Students of the higher classes are required to act as instructors of the "preparatory" and other lower classes, for at least *two terms*, before graduation. Primary classes are called in from the public school for model class-work before students.

The public schools are used as schools of observation.

Pres. Phelps considered that Normal Schools, organized to train teachers for city, and for country schools, needed to be planned quite differently.

At Winona, a "Model School" of four departments, was both school of observation, and of practice.

Each department is managed by a Critic teacher. No practice work is done by pupils who have not completed the *First Year* of the course in the normal department.

During the first year's work the students are sent to the Model School to observe methods, and also receive instruction in the art of teaching.

Students are detailed in squads for teaching, and work two weeks in each department; following in succession through the second year, one

hour of teaching each day. Critics meet with practice-teachers daily. A daily "drill" or model class exercise is conducted in the normal department by students in presence of the school. This exercise is publicly criticised by a committee of students, and by members of the faculty.

At the close of the discussion, the committee on nomination of officers for the ensuing year, made the following report, which was adopted:

President, Prof. Edward Brooks, Millersville, Pa.; Vice Pres., Miss Delia A. Lathrop, Cincinnati, O.; Secretary, Pres. George S. Albee, Oshkosh, Wis.

The question, How can the Normal Schools best co-operate with the Institute work, so as to strengthen the work of teachers already in the field, was now placed before the meeting, and Prof. Salisbury, Whitewater, Wis., stated the plan of Institute work in Wis.

There are four State Normal Schools in Wis., and an Institute conductor connected with the faculty of each school. He holds a "normal institute" of three or four weeks duration, at some favorable point, in the summer vacation. In addition to the four thus held by the normal conductors, some eight more are held at the same time by able men, usually High-School principals.

During the months Sept., Oct., Nov., March, and April, each Conductor holds about *twelve* short institutes, of five days each. The work to be done is indicated in outline quite specifically *day by day*, and this syllabus sent to the County Superintendents for distribution, at least thirty days before the Institute is convened. Thus some *real work* is done by the teachers assembled, as well as the leader in charge, and the Institute has become no mere gathering to hear some one talk, but a vital force, reaching every part of the State.

Some attempts have been made at *progressive* work, from year to year, by a regular plan, but have not yet taken very definite shape.

Prof. Putnam offered the following resolution, which was adopted.

*Resolved*, That the subject of Practice Schools, and Practice Teaching, in connection with Normal Schools, be referred to some members of this Department, to be reported upon at next year's meeting.

Meeting then adjourned to meet Thursday, P. M.

## Third Day's Proceedings.

THURSDAY, AUG. 5, 1875.

Normal Department met, pursuant to adjournment, and resolved itself into committee of the whole, for the discussion of the following topics presented by the Committee:

1. What is done by you for social culture in your school?  
(Respondent, Prof. Hagar.)
2. What is done by you tending to develop character?  
(Respondent, Prof. Phelps.)
3. What measures regarding economy in expenditures?  
(Misses Lathrop, and Bibb.)

Regarding the first question, Mr. Hagar said that in the Salem Normal there is no *formal* culture. Every teacher treats pupils as ladies, and the natural result is lady-like habits, which becomes a part of character.

There is no "class sentiment" cultivated, but an effort or rather tendency to perfect social equality throughout the school; the relations of the colored with the white girls, indicating no less warm friendships, and a hearty sympathy manifest among all.

There is no rivalry on account of "ranking" as no marking is done.

Since the Salem school is for girls only, the relation of the sexes does not effect the problem.

Concerning this culture in the Oshkosh Normal, Mr. Albee said that aside from the unconscious influence of the teachers, the effort was to impress general principles governing man's relations to his fellows, and then in the individual cases of non-observance, a single quiet interview usually sufficed. That although it was a school for both sexes, nearly equally divided, and averaging one hundred and seventy students, the number of breaches of decorum were scarcely enough to establish a percentage. The earnest manly thought which it was the aim of the school to promote, placed the social bond on a healthy basis; and the intimate companionship of teachers with pupils enabled much to be done imperceptibly to elevate the moral tone, and cultivate propriety of expression.

No rules are made forbidding social intercourse, except during the hours set apart for study.

The one maxim underlying the entire matter was, "Do now as a student what you are *sure* you will approve in your own pupils."

Prof. Rockwood, Whitewater, Wis., stated that the social culture in that school differed but little from that of the Oshkosh school.

Re-unions are held at the close of each term, conducted as formal "receptions," which inculcate some of the rules of good society. No formal instruction in manners is given, but only as occasion requires.

Most of the pupils come from the country side, and are not familiar with the rules of society, but with hearts and intentions right. A suggestion is sufficient to place them right on the things needed.

The re-union is purely social, no literary exercises being held. There was music, of course, vocal and instrumental. In the seven years' history of the school, no marriage had arisen from the school associations.

Prof. Graham, of Oshkosh, Wis., remarked that the pupils come so crude in manner, and even gait, that it is apparent to all.

Is it desirable that formal instruction in manners be given? Is it practicable? May not a topic for talk be assigned to the school previous to a re-union, with advantage? His own experience during a term as student in the Albany Normal School had left a deep feeling that something ought to be done to relieve the lonely feelings of a student among strangers.

Prof. Hagar said re-unions in Salem were quite extensive; often reaching four hundred in attendance, students and invited guests; the latter in nearly every case relatives or intimate friends of the pupils.

Exercises quite varied; lectures, music, singing, select readings, and dancing. The influence of dancing under such circumstances has proved good. Our efforts should be to make the school cheerful, so that the student's recollections will all be pleasant.

Miss Wheeler, of Winona, Minn., said that the re-unions in the Winona Normal School are often varied with dancing, and refreshments served.

Prof. Phelps instanced as a fact that one of the most common objections to normal schools, urged by some members from rural districts, was that the boys' and girls' manners and tastes are so changed that upon their return from school, they are not inclined to resume former ways and habits.

Prof. Phelps then discussed the second topic as follows:

Everything we do in the school tends to develop character; that is the purpose of the school rather than mere knowledge. To specify, the cultivation of *promptitude* has a most excellent influence upon the development of character. We, therefore, make a lack of this trait unpleasant to the pupil. A word, a look, an interview, a reprimand, a passing to places in presence of the school, are some of the modes employed to impress the habit.

In every evolution, this habit is enforced. This *habit* finally becomes a trait.

A business man having one of the normal students in his employ, states that he is the *first* of a long succession of clerks that invariably executes each order with *once* telling.

Care of property is instilled by exacting a watchful regard for all buildings, furniture, apparatus, and books, and everything pertaining to the school. In short, the striving is for right *habits*. Outward states have a most powerful influence in the formation of character.

Practice until it becomes enjoyment.

Attention to every exercise, whether reading an extract, giving a direction, or any other; we never proceed until we have reason to think that all are giving heed.

Sufficient time is given for answering each question, but not *unlimited*.

Prof. Rockwood thought that much might be done in the mode of conducting written examinations and ranking pupils to cultivate character for good or ill. He would never teach in a school where he was required to make a record of each pupil's recitation. He would make the pupil's standing consist of *three* items; first, the result of a written examination; second, of his impression or judgment of his recitation, and third, the "general power" of the pupil should be considered.

Cultivate honesty by being honest yourself in *all* things. For instance, never pretend to what you do not know.

Pres. Allyn heartily seconded the last statement, and related an incident tending to show that such advice to teachers is not altogether uncalled for.

Prof. Phelps considered set times and methods for the cultivation of morals had far less power in them than to do the work when, and as the occasion requires; and related a very touching instance in his school in which the principle was most clearly illustrated.

Prof. Olney, of Ann Arbor, Mich., deemed that the struggle between those who followed the "marking system" and those who discarded it, was caused by a difference of temperament and habit. He had employed both methods with good results mentally and morally in both cases.

The third topic was briefly discussed by Miss Lathrop, Mrs. E. L. Stone, of Chaska, Minn., and Prof. Austin George, of Kalamazoo, Mich.

Miss Lathrop said teachers were proverbially spendthrifts, and the question how pupils may be induced to economize and husband their means is

one of vital importance, but beyond the speaker's power to determine. There are extraordinary demands upon teachers' resources, and for lady teachers the income is narrow.

The very ones that cry economize would scarcely respect a teacher who did not to some extent conform to the social laws of costume.

A woman in very many cases must make her home as best she may far from friends and the childhood home, but places that are homelike to refined tastes are not afforded at low rates. Is it in the worse sense that they are termed spendthrifts, or is it not because there is so little hope of gaining a competence that so many "spend as they go?"

Still something can be done to help girls understand how best to use their little all, and that is our duty.

Mrs. Stone had upon a salary of one thousand dollars been able to support herself and daughter, and save nearly one half her income.

Department adjourned at 4:30 P. M., *sine die*, no definite action having been taken upon the questions discussed.

G. S. ALBEE, Secretary, *pro tem*.

# ELEMENTARY DEPARTMENT.

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## First Day's Proceedings.

TUESDAY, AUG. 3, 1875.

The Elementary Department met at 2 P. M., in the Academy of Music. The Hon. J. L. Pickard, Superintendent of the Public Schools of Chicago, Ill., in the absence of Alfred Kirk, of Chicago, called the meeting to order, and James MacAlister, Superintendent of the Public Schools of Milwaukee, was chosen President, *pro tem*.

Henry F. Harrington, Superintendent of the Schools of New Bedford, Mass., then read a paper on

### LANGUAGE-TEACHING, ITS IMPORTANCE, AND ITS METHODS.

LADIES AND GENTLEMEN:—Earnest for direct, practical results from the discussion of the subject before us, I shall treat of it in a simple, practical way, confining its application strictly to elementary schools.

But first, a few words of necessary preface:

The chief obstacle to any radical improvement in American public schools is the prevalent notion that they are already so wonderfully good. They are the special pride of the nation, and its unstinted boast. A great majority of the people verily believe that there is nothing to compare with them on the face of the globe; and this enthusiastic popular impression naturally influences and modifies the views of school authorities and teachers, leading them to cleave to old principles and methods of teaching, and to repel every novel suggestion; or at most, to regard it with only a suspicious curiosity. So, when some innovator, who prizes our common-school system more for the greatness of its opportunities than for the measure of its products, stands up before an educational assemblage, and boldly declaring the existence of defects, proceeds to advocate corresponding reforms, he is not likely to be listened to in that sympathetic and receptive frame of mind, which will lead his hearers to take his utterances sharply home, and make them a life-spring and a power. "Is not our American system of popular Education"—so runs the unuttered commentary—"noted for its excellence throughout the world? Is it not the well-proved foundation-stone of our glorious liberties? Are not its beneficent fruits conspicuous everywhere, in the enlightenment, the social purity, and elevation, the prosperity and the progress of the people? How then is it possible that, while conferring such a prodigality of benefits, it should be vitiated by radical defects? How is it possible that any of its channels of operation should be greatly misdirected, or its methods incompetent for the objects which it is actually so grandly achieving?"



I am one of these same innovators. Intense as is my interest in our public schools, to which for many years I have devoted all my thoughts and all my energies, and priceless as I believe to be the benefits they have conferred, I frankly confess that I am more powerfully affected by contemplation of their unimproved possibilities than of the achievements of their past. While I exult in their acknowledged excellencies, I am keenly sensitive to their defects. Here, to-day, I am about not only to suggest new principles and methods of teaching, but to throw discredit upon old ones; and I am pursuing this present course of remark only that I may secure a candid and thoughtful hearing for perhaps unwelcome criticism. I would dispel the glamour that may bewitch any of you to regard our schools as so admirable that any suggestion of defect is an impertinence to be resented: a state of feeling that too often intervenes between a speaker on educational themes, and the majority of his audience. I would aid you to see things as they really are.

It is true that the more conspicuous principles and methods prevalent in our school work are cherished heirlooms, and have the endorsement of public opinion. It is true that they enjoy a glorified repute, for admirable results in culture and character. But what is the significance of this popular estimate in relation to the actual worth of the schools? I ask you to take note of the fact that, while the average American mind is powerful, versatile, and ingenious, *it is by no means scholarly. Its notable characteristics are not the manifest products of school training.* Can they have any other parentage therefore? Yes. I tell you, my friends, that the chapter of American history is yet to be written, which shall discriminate with sagacity and justice between the various forces that have conspired to mould our civilization into what it is, and allot to the free schools of the land the measure of influence they have fairly exerted. That discrimination has never yet been exercised. A prejudiced bias has hoodwinked all judicial discernment and conclusions have been drawn on the leap. The representative portions of America, for instance, are conspicuous for intelligence and ingenuity, for mental as well as physical energy and activity, for social purity and order, for immense prosperity, and all-conquering progress. These prevailing characteristics are indisputably the fruitage of some sort of diffused education; and it has been an easy generalization that this education is mainly the outcome of the work of the public schools. So the triumph-cry resounds, "all hail the incomparable efficiency of our schools!"

But other factors than school-training—as has been said—have borne a prominent part in the product of American mind and character. First into line comes Heredity—the patrimony of vigorous blood—the cumulative results, conspicuous in each successive generation, of ancestral power and activity. Next follows the influence of boundless and genial opportunity, parent of enterprise; and this has been immense throughout the land. Not less to be appreciated are the inspirations emanating from the rights and privileges of your republican liberties. Free speech and local self-government—what a steadily-working force these have been in connection with our intellectual activity and our affairs, absolute equality before the law—in what triumphant measure that vital republican principle also has developed self-respect and kindled the fires of our honorable ambition! And, once more, there is the newspaper, ever since the days of the Revolution steadily

increasing in popularity and power, until at length it has become a far mightier social force than all other forces combined. It dominates the pulpit and lecture-hall, the town-meeting and the school-house, the vote of the legislator, and the judgment of the court. It is shaping, according to its own pattern, the culture, the literature, the taste, the amusements, the morals,—yes—and the theology of the people; and holds the intellectual and moral destinies of the country as in the hollow of the hand!

This incidental fact, moreover, is to be taken into consideration when we are earnest to ascertain with particularity how much the country owes to its public schools,—that, in default of any public-school system, the great majority of the people, idolizing education, would assuredly have maintained admirable schools for the instruction of their children through private means. Do you not call England,—in general terms,—an enlightened country, a wonderfully-enlightened country? Yet it has never, until of late, had anything resembling a public-school system; and millions of its population of every generation, have been utterly untaught and illiterate.

These combined influences, wholly independent of any specific school-house instruction, have filled innumerable homes with a stimulating intellectual atmosphere that has accomplished far more for the mental life and culture of the nation than the utmost that the schoolroom has wrought out. So, finally, it appears, that even to approximate a true estimate as to how much a community is indebted to its public schools, *as such*, we must summon before us a child of average ability, *selected from an illiterate family*, that but for the public school, would probably have remained equally illiterate, and ascertain what the school has done and is doing for *him*; how far it is stimulating his mental powers, making them energetic and receptive, training his observing faculties to habits of methodical and accurate activity, furnishing him with profitable intelligence, supplying him with the means of free and appropriate expression of his thoughts, generating an eager relish for education and the resolute purpose to acquire it, and putting him, well equipped, on the high road to vigorous self-improvement through all his life. Such a child stands forth, the only normal representative of the efficiency of the common school; and even his mind and character will inevitably be so much indebted to the stimuli that have been adverted to, that only a fraction of his capacities can reasonably be attributed to the influence of the school. Now with such just limitations of results, is there not room to admit the possibility of defects in our school work that imperatively demand the application of reforms?

A word or two in passing, respecting the bugbear that plagues so many excellent persons,—the argument from antiquity; the reasoning, that because certain principles and methods are heirlooms, have been the dependence of successive generations from time immemorial, they must needs be intrinsically good. This is one of the most wretched reliances possible to the mind. Just as old houses, with their low ceilings, their narrow windows, their cramped doorways, their huge ungainly fireplaces, are notable as antiquities, but miserable as tenements, so the organizing products of old-time brainwork are attractive as curiosities, but may be despicable as monitors and guides. Why should it not be so? They were constructed to serve for other conditions of society than the present, they emanated from cruder conceptions of life, duty, opportunity, responsibility, need, than now pre-

vail. And so we find that states are everywhere renovating their constitutions and revising their laws, the religious sects are remodelling, or, reinterpreting, their symbols, and society is ostracising as disgraceful abuses, the customs and institutions which it used to cherish as among the choicest gifts of a beneficent Providence. From the very nature of the case, the simple fact that an instrument having to do with political or social economy has been transmitted from the distant past, carries with it, to the mind of the true philosopher, an antecedent probability that if it be not absolutely worthless, it must at least require some radical transformations to adapt it to present service. And of all the inventions that may be included in this category, none are more conspicuous than some of the very principles and methods of school instruction, which many regard with so much deference. They have not even the merit of having been adapted to ancient needs. They were never adapted to anything except the production of artificial stupidity. What originated them, and has perpetuated them, long suffering Heaven, slow to anger, only knows. In a subsequent connection, I shall present some details that will forcibly demonstrate the truth of this. And I trust that these prefatory remarks will accomplish my object—which is, to secure in you, my hearers, an attitude of mind, unbiassed by previous habits and prepossessions, that will dispose you to receive what I may say on the subject itself, not as the mere casual play of my fancy or ingenuity, around the normal order of things, and therefore of indifferent value, but as the earnest effort of a devoted friend of popular education to suggest alternatives for principles and methods that you yourselves see reason to believe to be susceptible of improvement; so that I may hope for a kindly hearing. I did not accept the invitation to address you—of which I deeply appreciate the honor,—that I might make myself conspicuous. If I could not hope to convince and persuade, I would not speak at all. And only let my leading positions effect a positive lodgment in your convictions, I may safely leave all details to take care of themselves.

Entering now into our subject, I ask you to take one more look at the representative youth whom a few moments ago we placed in our midst. Look at him while I inquire, what more than anything else ought his schooling to have accomplished for him? Among the various specific results expected of elementary instruction, is there not some one that is intrinsically paramount to all the rest, is therefore to be cared for by the teacher with unremitting interest, and ceaseless enthusiasm maintained as the central and dominating power of the schoolroom, and to be found correspondingly conspicuous in the attainments of that youth? Yes, I reply; the answer springs on the instant to the lips. *It is the knowledge of his mother tongue.* Nothing in the whole range of instruction will compare with that. For language is not the vesture only—it is the vehicle of thought. And range as you may through the manifold and diversified channels through which the mind gives expression to its conceptions, whether it be the familiar commonplaces of social converse, the nice discriminations of the scholar's research, or the magnificent periods of the orator, there is the same ceaseless dependence on language; its capacities measure and limit the capacities of thought; and we realize with a thrill of appreciative interest, that its masteries are at once indispensable and sublime. Expression—accurate, copious, effective expression is an incalculable power in the world; and to

communicate it, is the highest duty of the teacher. Pass in review the forms of some of those whom you are accustomed to meet in social intercourse. What is it that more than everything else separates between them and endows them with distinctive characteristics? It is the quality of their speech, according as it may be rich with reflection, tender with sentiment, or fervent with passion, and just so far as they may be gifted with the power to clothe their ideas in words that accurately, clearly, and vividly express them, are they strong and persuasive in influence.

Why do you say of one to whom you have listened, that he is a powerful orator? Not specially because he may have been sonorous in utterance, lively in gesticulation, and fluent in language. These characteristics might have only rendered him ridiculous. It is more than everything else, because his words are so fitly chosen to represent and reproduce his thought, that they seem, in their vivid symbolism, like ponderable things, which heated red-hot in the fires of his burning emotion, he hurls with such unerring aim at your judgment or your sympathies, that you cannot evade the blow. It would be only a sorry exhibition, without those graphic words.

Throw open the doors of the Library. Survey its treasures. What do these volumes contain that are marshalled in such orderly array along the shelves? Words—nothing but words—millions upon millions of words. And it is the sharp fidelity with which they are made the representatives of ideas, on the page of the historian picturing the scenery of the past with features as distinct and colors as vivid as if painted by the brush of the skillful artist, by the pen of the philosopher so grandly disposed, as to give abstract thought an almost palpable body, and in the verse of the poet setting beautiful thoughts and sentiments to music; it is this that makes them inexpressibly dear to you as instruments of your gratification and culture, and of the world's civilization and progress.

Thus we find that from the lisping of the child just toddling away from his cradle, up to the most magnificent passages that are the charm and the glory of classic literature, the potential agency underlying every effort of the mind capable of emasculating that effort through its weakness, or of fortifying it through its strength, is *Language*. We appreciate therefore, the position which language must hold in the process of acquiring a true education; how indispensable it is, yet how delicately related to antecedent conditions. For there are three factors concerned in the product of such an education. First, the observing faculties are to be stimulated to habitual and accurate observation, and the mind to an equally habitual and accurate cognizance of its thoughts and emotions. Next, the ideas that have thus been generated are to be so appropriately labelled as to stand forth in embodied reality, capable of recall; and thirdly, the vocabulary thus gathered is to be so exercised as to result in a power of ready, pure, and effective expression through speech or the pen, and the degree to which this process shall be carried with precision and completeness, is the measure of the difference between an education that is well ordered and productive, and one that is partial, incomplete, and comparatively fruitless. For if either of these factors be eliminated, the result becomes an unproductive failure. A brain teeming with intelligence without the power to give expression to that intelligence, is like a magazine of supplies of which the door is locked and the key is lost.

Worse than all, a brain teeming with words that are not the symbols of ideas, is like a magazine of keys without any doors to be unlocked.

That representative youth once more, still standing in our midst; I trust he will not get tired until we have done with him, you will remember that he is thus a representative youth, because he was not selected from an intellectual home, where ceaseless mental training and stimulus have so buoyed him along, that it is hard to tell how much of his culture he owes to his school, but the child of a home that has afforded him little or no assistance in his school career. Ascertain the intellectual status of such a youth, and what do you find that his schooling has done for him in the all-important particulars that have just been noticed? It is not my decision alone—it is the concurrent decision of observing and reflecting persons all over the land, most of them moreover, to be reckoned among the best friends of our public-school system, that the schools cannot support this test; that the system, in this crowning regard, is a costly failure. Let me not be misunderstood. Let me not be charged with wholesale detraction of our schools. Let my limitations be heeded. I believe that the neglect of specific and systematic language-teaching is by far the most deplorable defect in our methods of school work at the present time; and that, of a consequence, our scholars are untaught in that wherein they should be best taught; and that is, the knowledge of their mother tongue. I make no comment on any other branch of instruction. I call in question the results of nothing beside.

I will present some details, that I may make my point more clear and emphatic. In the first place, when the youth before us comes to be examined, it will be found that a good part of his technical attainments will seem to have dropped quite away from him, no matter what may be the branch of study in which he may be tried—gone, quite gone; his remembrance of facts, of principles, of definitions, of processes, and of the part which his memory still retains, a good portion is so vaguely, mistily, inaccurately recalled, that it might as well have altogether faded from his mind. Now why is this, after the years of memorizing and of drill to which he has been subjected? I reply—it is because all along throughout his school career, he had only vague, misty conceptions of the meaning of the words, through the medium of which his knowledge was acquired.

Again, set him to reading in an unfamiliar book, of a character to make a positive draft on his scholarship, if he can boast of any; a didactic treatise, or a dignified and scholarly biography or history; and if he do not halt and stumble as he goes, which is likely to be the case, he will read along in that humdrum monotony of tone which shows that the subject-matter does not enter into and vivify his thoughts; that he is only unintelligently feeling his way among the words. Such literature proves to be beyond him—out of his intellectual range, and he is not likely to be lifted to its plane and into its sympathies as long as he lives; for he has not been so familiarized with language that it symbolizes thought and is a power and a joy.

Measure his ability to express himself in speech or with the pen; to make known his wishes or his feelings, and to tell with clearness and completeness what he knows. Subject him to that crucial test of education, as to which failure makes vast stores of intelligence comparatively worthless, and the long-protracted discipline of study a profitless endeavor, and how will you find him? Nothing oftener or more keenly points the sarcasm of the

enemies of popular education, than the blundering crudities, the awkward infelicities, and the stammering poverty of the speech of the masses of the people; and these disqualifications are immeasurably amplified whenever they attempt to write. Now what do such failures directly indicate? Neither more nor less than that he has had a wretched training in the use of language.

Once more, as to a love for pure, classic literature and that fond recourse to its treasures which indicates the noble outcome of a well-rounded education, where stands our representative youth? Alas, he proves sadly negative and unfruitful. He and his like will be found to read plenty of novels of the Braddon and Southworth stamp,—whose words only serve, in a vague, indefinite way, to charm their imaginations and fire their sensibilities, without making any distinct impressions as symbols of thought; plenty of that ephemeral, depraving abomination. But the solid, soul-filling products of masterly research and reflection are utterly distasteful. The perusal of one of them would prove as unwelcome to their mental appetites as a dinner of dry husks or of bitter herbs to their physical palates.

This too, because he has never had a genial introduction to literature, never been so familiarized with language that the subject-matter of what he may read will enter into and vivify his thought.

Suppose now, that we generalize from these particulars and ask,—what is the spirit of our representative youth in reference to self-improvement? This question has been declared, and rightly so, to gather up into itself the results of all the normal potentialities of any system of education. Answer that to a youth's credit, prove him to be thirsting for an enlarged intelligence and more masterly capacities, with the resolute purpose to compass his desires, and you have indorsed the whole basis and routine of his instruction—principles, methods, teachers, text-books, everything. No need of detailed enquiry. Answer it to his disgrace, and nothing else he can have to show, as the product of his training, can rescue it from condemnation as a profitless abortion. It has not cultured him; it has defrauded him;—wasted his time, sapped his virility, put him weakly at odds with the world which he should have been able to hold at vantage, and compromised the noblest promise of his being, and on this point, it has been said,—who dares assert that it is not truly said,—“We shall find it to be the rule rather than the exception, that in most persons, the studies of the school result merely in knowledge more or less thoroughly acquired, but in no degree affecting the quality of their minds so as to produce power of thought or taste for intellectual pursuits.” Yes—the great majority, when they pass from the school-room into life, put aside all its scholarly associations when they put aside its books and exhibit thenceforth a stolid indifference to the means of mental growth. The school, that should have been the entrance way to banquet halls, whose intellectual feasts should never pall on the eager appetite, becomes only a memory of the past.

We have thus tested public-school instruction in directions as to which its efficiency, if it be rightly effective, should be conspicuously manifest, and we are forced to pronounce it negative and unsatisfactory. But we notice that there is a striking relationship in the character of these several defects proving them to have had a common parentage. They are all the results of some sort of imperfection in the mode of instruction on the subject of lan-

*guage*. What the specific defect has been in each instance has been duly noted as we have progressed, and we have seen how the prevailing inattention to right modes of language-teaching has compromised the labors of the schoolroom, deprived its instructions of adequate symbols, and vitiated its results. Does any one ask why this inattention to language has become so prevalent? Does he wonder that when so much of the philosophy of instruction is sound in itself and thoroughly understood and exemplified, there should be such a damaging oversight in this direction? I can tell him how this strange thing has come about. It has resulted from an insane dependence for both the development of thought and the communication of intelligence directly upon words, as though, when we give a child new words, we furnish him with new ideas. There lies the grand mistake that pervades American public-school work—and a greater is not possible in educational affairs nor one more pregnant with injury and loss. You must not begin education with words to have it good for anything. You must begin it with ideas. For, while a word may *represent* a thought—such is its legitimate office—it can never *originate* one. The idea must first exist in the mind before the word can be vivified with meaning. A word is not an intellectual entity, and therefore a substantive acquisition as soon as it has been memorized. But it is the symbol of an idea—nothing more, and familiarity with all the words in Webster's Unabridged would be a contemptible acquirement, except as they severally be the picture of a thought.

And yet, for the last hundred years, to go no farther back, the teaching in most of the free schools of New England—and doubtless they may be taken as exponents of the majority of the schools of the nation at large,—has been the teaching of words alone, irrespective of ideas. Words—words—words; text-books, text-books, text-books; never nature—things—realities; so that words, their symbols, might be rendered instinct with life. Lesson-learning and lesson-reciting have constituted the chief performances to be witnessed in the schoolrooms. This perfunctory empiricism has begun with the little child's first introduction to his school-tasks, when he has been put upon the arbitrary study of the alphabet—A—B—C—D; and as soon as he has learned, through dreary iteration, to associate names with forms, has been forced to combine the letters in words, although most frequently, as we all know, their names have no relation to their powers. The process, therefore, has been, in good part, an intellectual juggle and cheat; and as wasteful as it has been illogical and arbitrary. So beginning, that same arbitrary, wasteful process has followed the scholar up through grade after grade and text-book after text-book, until at length, in the High School or the Academy, if he has remained in school so long, he has enjoyed the benefit of some experiments in Natural Philosophy, or, illustrated lessons in Botany or Geology—it has been thought worth while to introduce a little objective teaching at that advanced stage of progress—and for the first time words have been systematically preceded by, and associated with, ideas. I myself obtained the most of my early schooling in one of the best free schools in the immediate vicinity of Boston; and from the time when I stood, a little shaver, by the knee of old schoolma'am Brewer, and had over with her twice a day my alphabet lesson—"What's that?" "A." "What's that?" "B." "What's that?" "C." "That?" "That?" "That?"—to the time when, at fourteen years of age, I was sent to Phillips Exeter Academy—always excepting the brief golden interval when I attended the

private school of Ralph Waldo Emerson and his brother—I do not recall one solitary instance in which the subject-matter of the lesson was illustrated by objects, so that the words with which the scholars had laden their memories might be made powers with their intellects because freighted with meaning. I do not remember even so much as a systematic preliminary analysis of the phraseology of the lessons to insure that it should be understood. A lesson was set, it was to be learned; and if one of us ventured to ask a question about it, ten to one he received a smart rap on the sconce for his impertinence. And my experience has been paralleled by the experience of millions of American boys and girls.

I propose to take you now into the schoolroom itself, and prove the truth of my position, by observation of the defects that prevail in the methods and instrumentalities of instruction, so far as language-teaching is concerned.

And first, we prove the dependence of our elementary schools on words, irrespective of ideas, by the almost total absence of any provisions for objective teaching in them.

There is a school in Vienna, Austria, corresponding in many respects to an American High School of the better class, but, unlike them, including among its scholars boys as young as seven years of age, that possesses apparatus, cabinets, and other provisions to illustrate the regular studies of the school, which cost the sum of *twenty-five thousand dollars*, at the comparatively cheap prices current in Europe. And I have been assured that there is not a single article which is not practically useful. Every procurable object which is likely to be referred to in the progress of study, appears in this collection, if it be not already familiar, or unfit for such service. And every step of progress, therefore, is amply and exactly illustrated.

Now what a marked and effective character the teaching must exhibit in a school thus furnished! What a stirring-up there must be of the perceptions in connection with every study, what vivid and accurate impressions, and, moreover, what express meaning and force to the words that may be used to symbolize these visible things. Instinct with ideas, the mind eagerly appropriates those words, the memory retains them, they become positive mental possessions—they enrich the vocabulary, they form part of the groundwork of solid, indestructible scholarship.

But in this country, so far at least as Elementary schools are concerned—to my mind the most important of all schools—we do not believe in such teaching. We have faith, on the contrary, in talk and text-books. Our school authorities seem to have exclusive faith in talk and text-books. Too many teachers also believe exclusively in them. *Word-pictures* of the objects referred to in their studies are thought to be all-sufficient to stock the intelligence of our youth with the forms, specialities, and relations of things. And what a miserable dependence this is! You cannot rely upon words to give correct images of unknown things. It is not one of their functions; and no multiplication of them, or strain of their meaning will endow them with it. The result is, that the perceptive faculties have no training which rouses them into activity and sharpens them into exact discrimination; the brains of our youth are filled with indefinite or distorted images; and multitudes of words, which should be known, prized, and appropriated as the precise symbols of specific realities, are so loose in their meaning that the mind fails to adopt them into its vocabulary. If they are preserved at all,



it is merely as so many instances of abstract and unprofitable memory. For the mind can only be induced to take possession of words and add them to its furniture, when it has clear, definite, and familiar associations with them as symbols of ideas.

How abundantly this explains why our representative youth going out into life, as has been described, finds his technical attainments dropping away from him! The words that were their media did not so definitely represent ideas as to endow them with character and life!

Now let us cast a glance at the exercise of Reading, as it is practiced in most of the schools.

When I tell you that I verily believe if half the school time were devoted to reading *solely for the sake of reading*,—if books were put into the scholars' hands all that while, divested of every shadow of association with text-book work, to be perused with interest and delight inspired by their attractive contents—choice volumes of history, biography, poetry, fiction,—there would be a far more profitable disposal of it than marks its lapse in most schoolrooms now, you will appreciate what a pointless, starveling performance I count the ordinary reading of the schools to be. I can hold the six or seven volumes of one of the current reading-book series, from Primer up to Sixth Reader between my hands, if held only six inches apart, and this series, containing scarcely anything of sterling worth that is complete in itself—made up of shreds and pickings of literature, and therefore incapable of communicating a knowledge or inspiring a love of it—half the selections, it may be, being didactic essays or forensic speeches, that are entirely out of range with a child's thoughts and sympathies, and most likely above his comprehension—this series constitutes the whole amount of the specific instrumentalities for intercourse with language and literature that are provided for our scholars, for nine or ten long years! And yet a scholar's love and pursuit of high-toned, improving literature after he has graduated from school, is one of the accepted tests among persons of intelligent discrimination, of the quality of the education he has been receiving! And this is not the most of it. In innumerable schools, the reading lesson is only a drill in elocution, which ignores entirely the chief purpose of the exercise. Moreover it is placed quite low on the list of the studies in relative consideration; I suppose because it is not one of the test studies in examinations, and will have no bearing on their per cents. So, if any lesson is to be slighted on occasion, it is very sure to be the reading lesson. Arithmetic—that must never be crowded aside. Geography—History—they are to be examined upon and marked; they must not be neglected. But the Reading—that can afford to be slighted. Let it go to the wall.

Too many, even when they have finished their schooling, read as though, when the exercise once went to the wall, it never came away from it afterward!

In connection with Reading there is in many schools an exercise called "Definitions." Now to define the words that may be encountered in the reading lessons or elsewhere, is one of the first of a teacher's duties. The neglect of it lies at the very root of the series of defects that we have under consideration. There can be no thorough, intelligent school work without it. But when I say this, I give to the word "*define*" an express and emphatic meaning. I understand it to signify such an explanation of unknown

words as that their meaning shall be made to be distinctly and accurately comprehended. But the exercise I refer to is a formal process of reciting the lists of definitions that occur in the reading or spelling books, or the dictionary, in which one unknown word is defined by another equally unknown—and nothing more. The teacher puts out the words to be defined, and the scholars answer with the definitions, and that passes for a lesson in language-learning. Could anything be more asinine—more ridiculous! I take down a popular reading book as I write, and select at random some of its definitions, of which I will quote a few specimens:—Phantom—fancied; radiant—effulgent; implied—signified; eulogiums—eulogies; witching—fit for sorcery; secession—the act of seceding; apostrophizing—a digressive address of a speaker to a person or thing present or absent.

There—that will do! The poor, mismanaged children of numberless schools are daily exercised in such a process as this, and cheated into the notion that they are learning something about language. Could anything demonstrate more clearly that words are widely supposed to have an intellectual power of themselves, irrespective of ideas?

Passing on from Definitions to Spelling, I remark that the kind of consideration given to that study, in a great majority of the schools, is also specially significant of the point I am illustrating.

Said a mother to me, not long ago,—a new comer to the city of my residence,—who wished to get her boy into a Grammar School,—“James is pretty knowin’, ef I do say it. He han’t done much in ‘Rithmetic, and he don’t know much about Readin’; but he’s powerful in Spellin’.” His master said, last winter, there wasn’t a better speller in the school.” Now that is a representative woman. Multitudes regard spelling just as she regards it, as being one of the chief elementary branches; and believe that it is just as useful to be proficient in that as in anything else. They do not reflect that orthography is only a grace of written composition alone, and that when an ordinary Grammar-School scholar has learned to spell correctly the comparatively few words that he is likely to use in composition during his life, he has well nigh exhausted the value of the study, to him. No—such a statement of the matter does not express their notion at all. But to be able to spell difficult words, real jawbreakers, as the boys call them,—is abstractly an immense intellectual achievement, and in schools without number this asinine idea is constantly ministered to and encouraged. For practice in spelling goes on, day after day, consuming a large amount of time, with the express purpose in view of thoroughly mastering the orthography of all the 10,000 words in the spelling-book, without the slightest reference to their significance or their usefulness. And yet, very plainly, after familiarity with the forms of some 3,000 words, or thereabouts, the average scholar in a Grammar School might as well be set to practicing on the language of Ugigi or of Borroboola Ghā, wherever that may be; or of spelling backwards to-morrow the words that have been spelt forwards to-day.

The study which the schools call “Grammar,” has been so widely commented on of late, and its false pretensions as an instrumentality for acquiring power over language, have been so thoroughly exposed, that I will subject it to only a brief examination.

It promptly succumbed to attack, simply because the exercises that had been prosecuted under its name, very frequently usurping the highest con-

sideration and honors of the schoolroom—were to a large extent so preposterously useless as to be susceptible of no defence. Prick any sort of gas-bag and it will speedily collapse. Grammar,—I use the term with a conscious want of precision, to adapt myself to the popular application of it—in the right place and under right conditions, is an indispensable means of thorough education. But the right place, except to a very limited extent, is not the elementary school, and the right conditions are not to be found among those who have as yet attained no insight whatever to the philosophy of language, no familiarity with its use and no mental possession of its endowments; and who therefore can have no power to appreciate the relations existing between it and its scientific structure. And yet the amount of *parsing* that has been going on for a half century in the schools with immense *éclat*, as a triumph of intellection; when most likely, the scholars concerned could penetrate into the sense and sentiment of the passages, whose syntactic connections they could reel off so glibly, no deeper than a baby in arms penetrates into the meaning of the book that he is holding upside down. The prodigious amount of it! One's heart aches at the waste of time and corresponding stultification of brains. Its outrage of nature and intelligence puts me in mind of the way in which the Doctors used to treat fever-patients half a century ago. They stopped their ears against the significant pleadings of the sufferers for cooling drinks to relieve their agonizing thirst, and ordered them to be dosed on alcohol, as strong as they could bear. But mother Nature is sometimes tolerant and forgiving. She restored a good many of those fevered sufferers in spite of the Doctors, and with equal kindness she has brought many a scholar up to be sensible and cultured in spite of his schools.

Seeing that grammar was so admirably fulfilling its promises to induct youth into the art of speaking and writing the English Language correctly, it occurred to some philologist or other, to invent what goes by the name of "Analysis." Now the scientific relations of "Analysis" are found on a still higher and more recondite plane than those of Grammar. Its discriminations pertain to logic rather than to syntax or rhetoric, and attention to it, to be useful, should be postponed to a correspondingly later period. Yet this, like Grammar, has been treated as if it were an elementary study adapted to immature minds. In how many a Grammar School I have heard the younger classes glibly reciting about "principal clauses" and "subordinate clauses;" "co-ordinate conjunctions, objective elements, complex adjective element of the third class," and so forward; the very volubility with which they babbled forth the parrot knowledge constituting the saddest part of the display!

There is still another direction in which the methods of conducting elementary studies are responsible for the waste of time and opportunity in reference to a knowledge and command of language. I mean the strangely unnatural and unphilosophical practice, common to text-books as well as teachers, of beginning the various subjects of study at the wrong end; and starting the children at their work just there where nature and common sense dictate to leave it off. There seems to have prevailed from time immemorial, an irresistible propensity among those who have had the direction of American schools, to formulate the subjects of study in scientific generalizations and definitions deduced from their total contents or their most ab-

struse relations, and impose them on the scholars as elementary pathways to knowledge. Thus the initial chapter of most Geographies treat of the "Astronomical relations of the Earth," "the Mathematics of Geography," "States of Civilization," "Races of men," "Forms of Government," "Religions," and so forward; which is about as sensible as it would be to post that baby, who, a little before I came hitherward, made me a delighted grandfather, up at the dinner-table to eat turtle soup, roast beef, plum-pudding, and other gastronomic substantials, that tax the strongest digestion. The result of this inversion of logical proprieties, this cramming down callow throats a pabulum which they cannot digest, is,—how can it be otherwise?—to render the words that are employed to symbolize these half-understood generalizations, as cloudy in meaning as is the sense of what they undertake to represent, and therefore of little value to the mind.

Enough of these details. If I have truthfully presented them, they must convince every candid mind that the most important item of all the work of the schoolroom has been inadequately appreciated and has received comparatively slight attention—that the prevailing purpose has been to accumulate words and facts in the memory, with little or no reference to the question, how far the process will affect the scope and quality of the mental capacities, beget a taste for sterling literature, impart the power of ready and accurate expression, and stimulate to untiring self-improvement, and have I not been truthful? It is to be remembered that I have been presenting pictures of the work of the *average* school in the nation at large. There are schools that are not amenable to my criticism; schools in which the methods, set free from the traditional ruts, are far superior to what I have been delineating, and are achieving admirable results. There are cities and towns whose school systems are based on the most intelligent principles, and leave nothing to be desired. But of the average representative school, even in those states that have made most advances in educational progress, I HAVE TOLD THE SIMPLE TRUTH. And though I have made these exceptions, I have this further to say,—to prove the importance of the subject and the necessity of ceaseless vigilance. When the elementary schools have reassembled after the close of the present vacation, let an unprejudiced observer go into one and another of even the better class, in the most favored locality, and passing through their ascending grades in succession, patiently test how far the scholars have been trained to associate words with ideas. First let him hear them recite in their several studies, which very likely they will do remarkably well. Let him listen while they state principles, rehearse definitions, narrate facts, read selections. Then let him select words and phrases from among those which they have just been employing in connection with study after study, and ascertain what conceptions exist in their minds that are symbolized by these utterances. Let this be a patient, discriminating, thorough transaction. And what will he find? If he has been accustomed to join unreflectingly in the plaudits bestowed so freely on the public schools, he will be as mortified as he is amazed. He will find that, with quite a large number of the scholars, many of the words evidently convey no definite ideas at all. They are *memorized words*, and nothing more. With another class, the conceptions will be found so vague, so defective or so untrue, as to be obstacles rather than helps to culture;—and few comparatively, will exhibit those correct and well-defined ideas which show that they have

wedded words to thoughts and made them active powers of the mind. After thus testing the average Grammar School, our observer may range through the classes of many a High School, in the same manner and for the same purpose. His amazement and mortification will then be immeasurably increased, and he will go from the trial pondering within himself what education means, and what results it may reasonably be expected to effect.

I am passing judgment on the schools of no special localities. I have in view my own schools—almost every body's schools, and I say emphatically that the extent to which words are learned without definite association with ideas is the most striking and exigent problem that exists at the present time in connection with the work of public schools.

I hope that I have carried your sympathies along with me. For the moment that a teacher has become thoroughly ingrained with right conceptions of the relations of words to ideas, so as to loathe the thought of teaching words except so far as they may represent ideas, the business of teaching takes on a character and its methods and processes become endowed with a vitality and purpose that never pertained to them before. Thenceforward the several studies of the school, instead of being conceived of as so many specialities, each intended to effect certain exclusive results,—arithmetic, for instance, to acquaint the mind with numbers and their concrete application—Geography to make known the facts that pertain to the surface of the earth, History to impart a knowledge of the chronicles of the past, and Language to effect still another distinctive kind of training, will be unified by association with that one grand central object to which all of them should rightfully be subsidiary, and neglecting which, even their specialities must fail of intelligent elucidation; and that is, the marriage of words to thoughts—and the indispensable complement of such a marriage—the power to tell effectively what one knows. There will be no rote-work under such a teacher—no mere lesson-learning and lesson-reciting—no inane memorizing of mere words. But every statement of fact will be illustrated by visible objects, if possible, that conceptions may be accurate and lasting, every word held at distance as a counterfeit and a fraud until, on its bright expressive face appears the sharp cut-stamp of an idea. And there is little need of enlarging on methods of language-teaching with such a teacher. Verified by an intelligent principle and energized by a definite and controlling purpose to actualize that principle, he will originate successful methods just as surely as that, by a law of nature, life begetteth life!

Therefore I shall give comparatively brief attention to the second part of my subject, viz: the methods of effective language-teaching. I have purposely reserved but little time for that topic. It was of far greater importance I should make the existence of present defect so evident, as to convince the most bigoted partisan of the old methods of an imperious necessity for the introduction of new.

Attempting only a rapid sketch of the new processes, I classify them, according to their specific purposes, under five heads, viz:

1. Objective lessons—intended to communicate new experiences and appropriately label the ideas which they originate; and all along the line of progress, to endow the descriptive words that may be encountered with clear, intelligent suggestion, as symbols of ideas.

2. Exercises to evolve the ideas that lie half formed and imperfect in the mind, through the medium of appropriate expression.
3. Exercises to cultivate precision in the application of words and freedom in the expression of the thoughts.
4. The reading of books; 5. The learning and recitation of beautiful passages in prose and poetry. 6. Conversations.

A few running comments on each of these distinctive heads.

In reference to the first, "Objective lessons," a sagacious primary teacher will begin to illustrate the marked difference between the old and the new methods when the little untaught Primarian first enters her school. According to the old system the objective point in the process of instruction is to be *words*, and the ideas they symbolize are to be picked up hap-hazard, or evolved, by some miraculous dispensation of Providence, out of the words themselves. The new system revolts from this pernicious charlatanism; and seeks to precede or accompany words with thoughts. In the brain of a little child is a great deal more than he knows how to express. Every new experience, through the medium of his senses, has given him a new idea, and he has gathered into his vocabulary words enough to label and recall those ideas which recur most frequently, and are associated with his immediate needs and satisfactions. But for a multitude of others he has no names, and to them, therefore, he can give no expression. To help him to these names and the descriptive words that naturally cluster about them—help him to distinguish one from another rightly, clearly, permanently—helps him to a pure, competent vocabulary, that shall serve him all his life, is the paramount purpose of the objective lesson of the little Primarian; and a corresponding purpose should be associated with the *objective* lessons that accompany his progress throughout his school career. Uniformly from first to last, the inspiring motto should be, "In this schoolroom it is despicable to rest satisfied with learning words unless they are significant of ideas."

Here I take occasion to express the important thought, that, in the application of these lessons to the service they are designed to perform, such words should be selected to give expression to ideas as are refined, elevated and scholarly, and fit to be retained as permanent acquisitions and instruments of the mind. We want no puerilities designed to adapt instruction to the immature intelligence of a little child. I asked a primary teacher in one of the towns of my own State, not long since, how she liked teaching the elements of Geometry to her classes, which are made up of beginners at school. Oh very well, she said,—"but I think the terms should be simplified to adapt them to the comprehension of children so very young. For instance, "vertical" and horizontal "are hard words for little children." "What would you substitute for them?" I asked, "Well—I would say "straight up and down"—and "level"—now that teacher is ignorant of the simplest elements of the philosophy of mental action. There is no real separation of words into two categories, the "hard" and the "easy," except as our silly modes of teaching little children thus discriminate them, and enforce a difference. Put a clear, distinct idea behind a word and it will be significant and easy to a child, I care not what it may be; of how many syllables composed or whence derived. The trouble is, that the adults who have the care of little children, accustom them at the first, to what is thought to be an appropriate child's vocabulary, and when, in after years,

they encounter the uninterpreted words that are adapted to the uses of maturity, those words are hard to grasp and remember, simply because they are not vivified with ideas.

There are children, born of intelligent and cultured parents, who have not been so circumstanced as to associate with other children and have been accustomed at home exclusively to such a vocabulary as intelligent, cultured persons employ in social intercourse. The language in which their parents have always addressed *them* is the same in which they have always addressed each other. The result is, that such children, when scarcely beyond babydom, use language as though they had just graduated from a first-class university; and the hearers, with gaping mouths, cry, "Oh, what wonderful precocity! These children,—poor things!—are destined to die prematurely, that is certain!" No precocity at all—not the slightest! The intelligence of the children may not be beyond the average. But they have been taught to express their ideas in high-toned, scholarly terms, and those terms are just as familiar and easy to their minds, as "sis," and "bub," and "totty-wotty," and "straight up and down" are to the majority of children.

Let me not be understood to mean that we are to induct our scholars into an inflated, pretentious style of speech. By no means. The more severely simple it is, in a critical sense, the better. But let it be adapted to the uses of maturity. Above all things, let the technical terms, that are the coins of exchange between scientists and artists, in their several walks, be taught to children once for all. To try to simplify such terms is a mistake.

In explanation of my second head, I will quote the admirable words of a lady,\* who in her own choice and appropriate use of language is a model of what she would accomplish with children:

"There lies in the mind of every child a mass of vague impressions, incomplete conceptions, half-formed ideas, born of his emotions, of his sensuous pleasures, of his joys and sorrows. These lie very largely in the realm of unconsciousness, from whence they may be evoked by the application of the proper stimulus and become part of the child's actual and available knowledge. To provoke the expression of these ideas, to clothe them with new words, to give a choice between words which convey the same idea, to show the child something of the harmony and melody of language,—in short, to lift him up from the simple indication of his physical wants to the expression of his higher nature,—such are the aims of our language lessons."

"Such being our aims, what are our means? Principally three—pictures, stories, poems. We choose pictures because of their suggestiveness. They suggest so much to the child; they lead him on from one thing to another; they touch his experience at so many points that, if he gets well started and feels free, he will exhaust his vocabulary in telling you all about them. Our only pictures for this purpose are those found in the school readers, which, of course, are arranged with no such object in view and in no logical sequence; yet they are excellent for the purpose and render most efficient service. However, a series of pictures might be arranged which would shadow forth the child's past life, and with which you might fathom the depths of his consciousness. By the skillful use of pictures, we may obtain

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\*Miss H. M. Keeler, of Cleveland, Ohio.

from the child almost his entire vocabulary, and, in addition, give him many new words."

"Stories, however, offer the best opportunity to improve the child's language and culture. You can do almost anything with children, if you will but tell them stories. You can refine their feelings, touch their emotions, rouse their enthusiasm, awaken their ambition, enkindle their devotion. There is nothing in the broad sweep of noble living or noble thinking that you can not bring to their consciousness by means of a story. As for information you can give all you wish. As for language the story is the very royal road to its acquisition. Tell a group of children a story which has awakened their interest and enchained their fancy, and then ask for it back again, and notice how accurately it will come. If you have used new words and expressions, having made their meaning clear, they will come back also in your very words and with the very tricks of your voice."

I should be glad to reproduce the whole essay from which I have quoted. It would be more impressive than any words of mine.

But my subject is large and it is beguiling me. I must disregard much that it demands in order that its distinctive points may be adequately presented to your attention. I must pass in silence over the various methods, oral and written, by which precision is to be cultivated in the application of words and well-regulated freedom secured in the expression of thoughts; as for instance, the preliminary analysis of the phraseology of every lesson to make sure that it shall be perfectly understood; the review and illustration of text-book statements to secure accurate conceptions of the facts involved; the requisition to be rigidly adhered to, at least in the primary grades, that all answers given by scholars, shall be expressed in complete sentences.

I must disregard, also all the forms of written work, familiar to the live, thoughtful teacher, that range under the head of "Compositions," and that are indispensable to a scholar's intelligent and well-ordered progress; dictation exercises, for written reproduction; the written reproduction of object lessons, stories, class lessons; the turning of poetry into prose; abstracts of books and lessons; descriptions; expansions of dictated passages; contractions of the same; the tracing of resemblances and differences in designated objects or scenes; original stories; and so forward, until we reach the higher forms of thoughtful composition appropriate to the more advanced grades.

The fullness and readiness that follow the reading of improving books, the seductive introduction to the melody of language and to the charm of classic literature that wait on the memorizing of beautiful selections in prose and poetry; and finally, that potent agency in cultivating the power of ready and effective expression—thought to be indispensable in the most successful schools of Europe, but almost wholly unknown to American schools—"Conversations;" I must not delay to present the claims to attention of these various and admirable exercises.

I close; and as I do so, I claim the paternity of none of the thoughts that I have presented. They are the common stock of a corps of intelligent, thoughtful educators, distributed in every quarter of the land. They have their sympathizing representatives in this Association, whose schools are carrying out into effective realization all the reformatory suggestions, that I have urged. And may we not hope that they will soon make their way to



universal acceptance, modifying for the better every class of American schools?

We will not cease to hope, but we must patiently bide the time. For there are two formidable obstacles to be overcome before a reformation of this character can secure a general welcome. One is, the custom which prevails among most school authorities of *measuring* all the education that is accomplished in the schools. By means of per cents, averaged from a series of daily markings or of written examinations, or else by means of oral examinations, they attempt to possess themselves of the exact dimensions and contents of the scholars' acquisitions, just as a dry-goods retailer measures off cloth with his yardstick, or a grocer his potatoes in a bushel basket, and what they cannot thus exactly measure and label, they contemptuously stigmatize as something nebulous and illusory and unworthy the name of education, or, at best, it is something so indefinite and unpractical that its production is not to be encouraged in the schools.

What can thus be measured is *learning*; that which is acquired by delving, out of books, and it may remain stored in the memory—it often does, so remain, to the end—like a foreign body, never digested, assimilated, entering as a constituent into the composition of mind and character.

When rounded out into beautiful proportions, by such training as I have been advocating to-day, it is digested and assimilated, forming part of the fabric of an ennobled manhood or womanhood, it passes from mere learning into the infinitely richer possession called *culture*; and one can no more measure this fine, subtle product—*culture*—by yardstick and bushel basket—question and answer—per cents on examination papers,—than he can measure the rosy glow of the brightness of morning or the corruscating beams of the midnight aurora. Our reforms must consequently stand a poor chance with the class of educators in question, for they range above the lesson learning that you can measure into the higher realms of culture. And not until this mean propensity to disparage everything that cannot be measured, which now narrows and dwarfs the efforts of teachers, and deteriorates the quality of instruction, shall be rooted out by nobler incentives, and *CULTURE* be honored as one of the grandest elements of a true education, will the strictures I have made on Common-School Instruction be appreciated, and better methods allowed to prevail.

A second obstacle to the reforms I advocate,—let the plain truth be spoken—is the incompetence of the average teacher. It demands only limited powers and aptitudes to impart the education that can be measured; and the female youth, with fair abilities, a little learning, and excellent characters, who constitute the mass of American teachers, can answer the current requisitions very well. But *culture alone can impart culture*. The stream will rise no higher than its source. And the finer, richer results we hope for can be produced only when the dominating genius of the schoolroom, with earnest experimental appreciation, can give adequate scope to the momentous problems of education, character, and life.

Next year occurs the great Centennial. We shall exhibit on that occasion the best representative illustrations of the mighty work in progress throughout the country, in the cause of civilization, morality, social order, and civil liberty, through the agency of the common schools. There will be samples of our school-houses, our school furniture, our text-books, our appa

ratus, our manifold conveniences for efficient work. And everything of this description will defy competition—will carry off the palm against the world. But as we gaze in pride on those material appliances, we shall reflect with sorrow that the quality of the instruction imparted through them is not always of the highest—that we have immense advances, as a nation, yet to make. But let us labor on in hope. And when a second centennial shall dawn on the greatness of America, and the instrumentalities of education be again displayed, may there be a background of American mind and character standing grandly forth, so trained, so cultured, so instinct with the noblest elements of manhood and womanhood, products of diffused education, that the proudest monuments of material greatness shall be dwarfed before the proofs patent to all the world, of the incomparable efficiency of our schools!

The following brief notice of the discussion of this paper is from the Minneapolis Daily Tribune, which is the paper from which all the newspaper reports used have been taken.

Mr. Harrington's paper called forth an animated discussion, participated in by several gentlemen. Mr. Crosby first spoke. He agreed mainly with the gentleman's views as set forth in this paper. But where shall we commence technical instruction in grammar? This question had been left unanswered.

Mr. Pickard, Superintendent of Schools, Chicago, thought the paper too wholesale an onslaught, and told a story of his brother in boyhood being compelled, having asked for pudding, to eat more than he wanted. Whereupon his father asked him how he liked pudding? He answered: "O, very well; only I don't like too much of it." This illustrated Mr. Pickard's idea of definitions, parsing, and so forth in school.

If, said Mr. Pickard, the child is given a word, and he then required to give in his own language, his own idea—there you have what the gentleman himself cannot decry.

Mr. Rolfe, of Chicago, followed with some sensible remarks quite to the point.

Professor Olney, of Michigan, said teachers, like preachers, are more successful in portraying sin than virtue. He put in also a "didn't like too much fault-finding," a good point in favor of words as the best vehicle of thought, and good books as the best arsenal of good words, and said he feared the reiteration of "text-books, text-books, text-books," might do more harm than the very able paper with which he mainly concurred would do good.

Mr. Coleman, of Missouri, approved the paper. The want of power to use language with fluency and precision he believed to be a general defect.

Mr. Smart, of Indiana, thought language teaching is language using, and using it aright.

Mr. Warner, of Philadelphia, said we are too apt to take sound for sense.

Mr. Judson Jones, of Garden City, Minn., defended a point in the paper which had been assailed, by an illustration in the use of words learned by children of the primary grade in geometrical drawing, reiterating the assertion of the paper, that "a clear idea makes any word simple."

Mr. Olney responded briefly.

W. E. Crosby, of Davenport, moved the appointment of a committee to report at the next annual convention a method of Language-teaching for our common schools. Lost.

Adjourned.

## Second Day's Proceedings.

WEDNESDAY, AUG. 4, 1875.

The Department was called to order at 2 P. M. The Hon. J. L. Pickard, Superintendent of the Chicago Public Schools, delivered an address on

### WHAT SHALL WE DO WITH THE BOYS?

"O, 'tis a parlous boy;  
Bold, quick, ingenious, forward, capable."  
—Shakespeare, *Richard III.*

Thus sings the poet. But what are boys in prose? The physiologist will tell you that they belong to the kingdom *Animalia*, sub-kingdom *Vertebrata*, class *Mammalia*, order *Bimana*, etc., which being interpreted is—an animal with a backbone more or less flexible according to constitution inherited or anger aroused; drawing his sustenance from the mother, sometimes even into the period of manhood; having two hands fitted to seize whatever attracts the eye, whether it be the bright flame, the gaudy picture, or the irised bubble for the child—the pretty toy, the luscious fruit, or the glittering gold for the youth, and often without wise regard to the nice distinction that should be observed between the *meum* and the *tuum*; hands fitted to hold firmly to a playmate's top or marble, to a cat's tail, to the limb of a tree, or the rungs of a ladder, if by so doing he can tease his friend or alarm his mamma; hands fitted to store away treasures in a pocket so capacious and so well filled as to suggest his classification among *Marsupialia*—hands adapted to skillful use of the knife in carving initials, (his own or hers), upon tree, fence panel, or school desk—of the crayon and the pencil, through the use of which he is able to express his admiration or his disgust—hands that can wield a bat, and thus permit him to display the color of his hose upon the diamond field; that can send a quiver along the fishing-rod giving appearance of life to the alluring bait; that can guide the fleet pony's course or dip well the oar: hands whose great value is recognized at meal times, and which would be missed greatly between meals—hands which in more compact form may serve the purpose of defending outraged rights or of maintaining the claim of superiority of strength—hands too which may be beautifully helpful of mother, sister, or friend in the discharge of those kind offices to which the worst boy is not at all times a stranger. These distinguishing *hands* "are removed," as has been well said, "from the locomotive system and attached to the cephalic system," that they may serve the head or the heart with readiness. We are thus brought to the psychologist who describes the boy as a germ full of possibilities, but needing sunshine, and moisture that it may grow to fruitage.

While revolving in my mind a fit phrase for a suggested thought, I was instantly relieved of embarrassment as my eye fell upon an article by Miss Brackett in the *New-England Journal of Education*, entitled "The Teacher in Dreamland." In gratitude I shall quote occasionally, as it may suit the progress of my theme, the key to the whole being found in these words:—"Children are in much the same state through all their childhood that we older people are in when we dream. As with us when asleep, so with the child. He has no past nor future, but lives in a continual present. He would choose one bite of an apple to-day rather than a barrelful to-morrow. As he grows from childhood to manhood, he of course grows out of the imagination-land and into that of comparison and judgment, as we do when we wake."

All the powers needed in the strong man are in existence in the boy. They are immature, not settled each to its proper place; not yet adjusted each to the other; now one, now another, coming to the surface and challenging particular attention, but under skillful direction developing processes which will articulate the parts and make in time a symmetrical whole, a living organism destined for noble uses.

Hence, our inquiries are not complete until we have asked the instructor about our boys. The boy in school is an unsolved riddle to most teachers. The wise instructor knows well the value of the restless longing of one, of the quick perception of another, of the inflammable temper of this one, of the perfect imperturbability of that one, of John's conceit, of Thomas's self-distrust, of William's impetuosity, and of James's sluggishness. He understands thoroughly the spring of Ben's bubbling mirth, and the deep well of Isaac's gloom. He expects diversity in tendencies and is not disappointed when one appears with the nine digits under perfect command in all possible instances, and another enveloped in a cipher. He will not be surprised to find one boy who can marshal the trooping letters in the form demanded for any English word, while another makes worse work of it than would a raw recruit in directing the movements of disciplined soldiers who, in strict obedience to the orders given, make a laughing-stock of the officer in command. He knows in advance that one boy will as naturally take to arithmetic as does another to fishing, or to hunting birds' nests—that one will read readily and well, while another will never give the sense of the author read, unless by accident, that written forms come in all their beauty from the finger ends of one, while another laboring with both tongue and pen fails to leave intelligible traces of what he thought to do—that one can *tell* whether he *knows* or not, but his seatmate *knows* and cannot *tell*.

He is sure that one boy will be distressingly good, and another fearfully mischievous, and yet another wilfully vicious. He appreciates the fact that in each of these surface appearances there is something of value which may, with care and by proper affiliation with other forces not so apparent, but as real, eject the evil and furnish a home for the good.

The question comes with force to every instructor, "What shall we do with the boys?" these two-handed torments—these merry mischief makers—these willful Will'o the Wisps—these indeterminate intellects—these germs of greatness or seed buds of sin.

What shall we do with them? What can we do without them? The

men of the future are in the boys of the present. In the wild, rollicking youngsters of to-day you may see the staid men of affairs of 1900.

If in the remaining part of this essay I shall confine myself to the troublesome boys, I need offer no apology, for I am sure that you have expected nothing else since your eyes fell upon the title given in the programme.

Some analysis of the constituent elements of the boy-nature seems essential to our purpose.

Underlying the whole and interpreting the peculiarities observable, is the dream-life of the child already alluded to and described as the time when "everything seems indifferent to us," because there is no conscious "continuity of existence." There is no recognized relation between the act of the moment and the effect which the future will make apparent.

Very little benefit comes from past experiences, since the boy sees not the similarity of tendencies. To him each act which he commits is independent of all other acts, neither modifying nor modified by any other. What appear to older heads as glaring inconsistencies do not disturb him in the least, for his "imagination is evidently awake" while his "faculties of comparison and judgment are asleep." Duty means but little to him. Inclination, often as fickle as the wind, is his master. His emotional nature runs riot with his reason. He can be good, bad, and indifferent, all in the same day, and, perhaps, every hour of the day. Animal spirits abound, and they find vent in a thousand ways. He is frisky as a lamb, if his disposition be lamb-like—playful as a kitten, if he be on the watch for prey; mettlesome as a colt if he feel the instirings of imprisoned power. His young animal life holds sway, and it is not always under the control of reason nor of will. Fanciful suggestions are as real, for the time, as the most sober truths, and have as much value to his mind.

This introduces another element, that of implicit trust. Full as he is of rhythm of physical movement, he knows nothing of figures of speech. He can balance his body but he cannot weigh words. All words to him express one thought each, or no thought at all. He believes what he is told. The old nurse's tales of ghosts and of sprites are not yet shaken off my mind. Reason has not yet worn out my credulity.

This ready assent to all that is told the boy, indicates an unlimited capacity for reception, and accounts for an irrepressible curiosity, another important element in boys' nature. He hangs with rapt attention upon the lips of a good story teller. He devours with eager eyes all flaming posters and the street processions which they have heralded. He fears lest his companion shall see more of the antics of the organ-grinder's monkey than have fallen to his lot to witness. The tap of a drum, the waving of a flag, the alarm of fire will add wings to his feet, and crowded to the front in all scenes of excitement or of danger will be found the boys of the neighborhood.

With curiosity comes ambition. Desire to excel in whatever happens to be the pursuit of the moment, is far more constant than is the thing pursued. In leaping, running, ball-throwing, climbing, shouting, whistling, he hates to be outdone. He will venture further than the last boy who tried it, upon any path of danger that is open to him, and will open new paths if unsuccessful in the old ones. Failing to be at the head of boys of his age and size, he will enter a company where he will be lord, even though he descends through several grades before he reaches the place where he can win the coveted honor.

But in spite of this last element, there is a keen sense of justice in almost every boy. His own opinion of what is just may be based upon very insufficient evidence—it may be held without much color of right, but what appears to him to be justice must be done though the heavens fall. His opinions, too, may be colored by his interests, and justice to himself may be his sole consideration. He may not recognize at all the rights of others, but he will soon show that he recognizes his own rights, and that he will defend them to the last extremity.

The love of approbation gives spur to ambition. The boy loves to do and to dare, not alone for the consciousness of ability to do, but because of the smiles which will reward his effort.

The boy is intensely partisan. He climbs upon the fence only as he begins to reason. His hate is as strong as his love, and no ground can he assign for either except his always ready "because." He espouses warmly the cause of the teacher whom he respects, and becomes the bitter enemy of the one who fails to comprehend him. He is loyal to his convictions, be they well-founded or ill-founded. He is always true to his party whether it be the party in power in the schoolroom or not. This fact no teacher can slightly overlook.

But to the last I have reserved the most important element demanding consideration. It is that incomprehensible vital force which asserts itself in all animal nature. The boy feels it, but he cannot understand it. It is the man in the boy pressing for development. Almost incredible stories are told of the growth power of vegetables—the lifting of immense weights by the growing of a pumpkin; the bursting of strong bands by the inherent growth-force of a confined potato. These forces are susceptible of measurement and are tangible because dealing with matter—but the man-life in the boy-germ is just as real though not as readily estimated. The presence of this interior force sometimes produces strange freaks. We find premature men as well as immature men. There may be hot-bed forcing in the human as in the vegetable world. The growth of the man-life may be repressed or it may be pushed forward. Proof is adduced in the boys who ape men's manners and dress and habits, as well as in the men who are but boys in action and in fitness for life's work. The boys who need the most skillful training are those who have been carried away by the tide of man-life swelling within them, and who have assumed as the motto of their lives, "What man has done, boys may do."

Thus having placed briefly before myself these important elements in the boy-nature, namely: a natural tendency to ignore both past and future, seeking present gratification, an implicit trust in what he hears, an insatiable curiosity to hear and see all that is new and strange, an ambition to excel in whatever comes to hand, largely for the sake of the approval it brings, a real devotion to the party securing his support, an earnest desire to see justice done—to himself at least, and that hidden life-force which every boy feels, but which no boy comprehends—the question comes, "How shall we treat the being having such elements in composition?"

Briefly I would answer: Make this boy-life a study, recalling experiences if we are men, and if not, quickening our observation. Have no panacea. Recognize individuality. *Educate*, never *break*, the will of the boy. By all means consistent with justice and right, win the boy's support. Have a

tender regard for his rights, correcting gently any misapprehension he may entertain as to their extent. Encourage self-reliance. Exercise watchful care in the truest sympathy. In the further elucidation of these topics it is not my purpose to follow the order thus stated but to give general illustrations with such particular applications as may be suggested.

Before attempting particular study of individual cases, some general classification may be made which will admit of general treatment in large measure, and to the discussion of which the principles already enunciated will be found frequently applicable. At the outset then, troublesome boys will be found as belonging to one of two classes :

1st—Those with whom bad conduct is a fault.

2d—Those whose bad conduct is crime.

The treatment of a fault should be radically different from the punishment of a crime. It has been too much the practice to ignore this distinction in the correction of offenders. The fault will be found apparent in offences against convenience, but crime is an offence against right living. The fault concerns mainly exterior behavior; the crime corrupts the interior life. Crime embraces fault, but fault is by no means a crime.

In a few well-chosen words, Mr. Sill addressed the teachers of Chicago, a short time since, impressing the importance of this distinction on the ground that the classing of sins against convenience or good order, with sins against moral purity, always belittles the latter in the minds of boys. If restlessness, whispering, inattention and like faults, bad as they may be, are to furnish occasion for stigmatizing the one who commits them as "the worst boy in school," unworthy to associate with his less faulty fellows, what greater punishment can be inflicted for profanity, lying, obscenity, and like offences against good morals? Such a course, instead of tending to correct a fault will foster a crime. The child does not reason for himself. He presumes the teacher to have reasoned, and accepts on trust the judgment rendered in the punishment. He goes out believing that it is no worse for him to swear than to whistle, to steal than to be uneasy in his seat, to lie than to whisper, no worse to be obscene than to be tardy at school. Faults need correction lest they lead to crime, but the judgment rendered against faults must in no case be that which crime merits.

But faulty boys are not all in the same class. Here is one who is neglected at home. He has an improvident father, a disheartened or a neglected mother, perhaps no mother at all. He is in school, ragged and dirty. Of sheer necessity he has kept down pride, and his ambition, thwarted in the direction of a respectable appearance, leads him to brave out the reproaches of his fellows and to assert his independence of rules of decorum. His discipline needs to be that of a wash-bowl, a comb, and a brush—and a neat suit of clothes upon his back will do more than the rod. Many a boy I have seen tided over the shoals of bad conduct by being encouraged or helped into a tidy habit. Here is another who has a physical infirmity, not apparent to the teacher, the exact nature of which the boy does not realize. Forgetful of the past, careless of the future, he gratifies present impulse at the expense of good behavior. He does not feel sick, but he does feel a little ugly, and the least bit of annoyance of his teacher will gratify him beyond measure. A physician's prescription is the best corrective. While I do not believe, with a celebrated physician, that a few leeches applied to the nose

will change the moral nature—I have had many cases of ill-conduct brought to my notice which are, without the least shadow of doubt, the direct result of a disordered body. This is especially true of those cases of sudden relapse into sullen or willful misconduct, so distressing to the teacher because of his inability to account for them. Intentional wrong-doing is the farthest from the boy's thoughts, but an evil spirit seems to have possessed him beyond his power of resistance, and an evil spirit prompts the teacher to make an example of such an unlooked for infraction of rules lest advantage be taken of this usually good boy's misconduct to the overthrow of good order. In such cases of sudden lapses, the wise teacher will look carefully for the incipient stages of disease.

Such as have inherited a nervous organism are objects of sympathy. Repression increases the difficulty. These are the mischievous ones, restless, eager to find a channel through which their activity may flow. Mischief is only misdirected energy. Its spring is the source of the greatest blessing if confined within proper limits. Levees may contain it, but it cannot be dammed.

“He who checks a child in terror,  
Stops its play or stills its song,  
Not alone commits an error,  
But a grievous moral wrong.  
Give it play and never fear it;  
Active life is no defect;  
Never, never break its spirit;  
Curb it only to direct.  
Would you stop the flowing river?  
Think you it would cease to flow?  
Onward it must move forever—  
Better teach it where to go.”

You are all familiar with plant-life. The twig feeling the push of the life principle in the seed hurries upward toward the light. You may place a stone upon it. Obeying the inner impulse, it finds its way to the air. The more frequent the effort at repression, the more constant the determination toward free air and unobstructed light. But what distortion results from such treatment—unless, forsooth, a more welcome death comes to the relief of the tortured plant, and too late reveals the unwisdom of the cultivator. Many a crooked, distorted man of to-day bears the marks of the weighting down of his youthful energy. “Oh that I might do something,” is the agonizing cry of the nervous boy—and he is driven to desperation by the cold command, “Keep still.” “I cannot, oh, I cannot!” cries the boy. “You must,” is the reply. Thus the conflict goes on, and under an enforced quiet exterior, there are boilings of hate and plottings of ill which the unwise teacher must realize too late for correction.

There are two classes of faulty boys whose presence in the schoolroom gives occasion for flank movements and indirect approaches. They are the keenly sensitive and the naturally stubborn boys. The former watch for slights and often provoke them; the latter seem to have been born against their will, and to have grown up with their feet and hands resolutely planted forward. The former are keen-eyed; the latter stiff-backed. Side approaches suit both best. Issues must be avoided. With the former the objective point must be the heart. The confidence and affection must be secured. With the latter the will stands most in the way. It needs not removal, but replacing. Instead of lying across the path of progress, it should be brought



into the line with it. Like the restless spirit, alluded to a moment since, it needs curbing, directing, training—not repression, nor breaking. A broken will is to me one of the saddest spectacles. It is the broken mainspring of the watch; the escaped steam; the wildly rushing but soon spent torrent. There is before me the picture of a boy of many years since, whose will, turbulent and apparently resistless, was broken as the result of a bitterly contested conflict. Years move on—to him years of ill success. He was conscious that he could do nothing. His health was good, his appetite voracious, and his indolence unlimited. To such a degree did the consciousness of his inertia grow upon him, that after being waited upon, even to the carrying of wood and water to his room by a lady of three score and ten years of age for some months, he found relief in the coward's resort—a bullet, that took away the little that was left of his wasted life.

As I approach the consideration of the class whose conduct is a crime, I cannot refrain from expressing the conviction that some are found in this class who are driven thither by the improper treatment of their faults, by a lack of good judgment in their earlier management. A boy's ambition leading him in the direction of present gratification, especially when healthful home influences are not surrounding him, is the fruitful source of crime. Anxious to take the man's place, he puts on the habits most easily formed, and which are the prominent habits of the men whose company he can most easily reach, the idlers, the loungers—those who have nothing to do, busy themselves in recruiting for the haunts for the idle. It is useless to sit down and reason with such boys about the turpitude of their conduct.

To quote again from the article before alluded to—"While he is a child and under the domain of imagination, his wrong-doings can hardly be said to be immoral, nor do they ever look to him as they do to us, who compare his present wrong action with our conception of the perfect future man as he exists in our minds. \* \* \* \* If he is sensitive, he thinks perhaps as we enlarge upon the sin, that he ought to feel very naughty, but somehow he can't, and in our zeal we are doing him an evil instead of good."

Our safer course lies in encouraging innocent pastimes where the boy shall find recreation and amusement within suitable limits and amid proper associates. Watchfulness of the sports of boys, and participation in the same on the part of their elders are wise and sure preventives of corrupt practices.

I cannot refrain here from urging upon parents, though not pertinent to my subject, the discouragement of boys who desire to leave quiet country homes for the cities, where idlers abound and seeds of crime are thickly sown. We are growing away from the conviction that "there is no place like home" for the boy, and are making the boy believe that home is no place for him. While this tendency continues, and parents spend so much time in organizing associations for the benefit of the depraved that they have no time left for their children, they may find recruits for their charitable institutions from their own offspring. It may be well for many parents to contribute largely toward the building of reformatory institutions in our large cities, for it is not beyond the region of possibility that their heirs may thus derive benefit from the investment. To return—Let the boys be kept as boys until they can wear easily the robes of men. Their wants must be supplied by those who, under the guidance of sound judgment, feel the throb-

blings of young hearts and are quick in sympathy. The boys must not be tossed aside with the remark, "They are nothing but boys." They have rights which challenge respect, and while the boy should be content to keep the boy's place, he must be secured in his possession of that place. Cordial approval of what is right, or generous, or manly in his conduct will open the way for successful reproof of what is wrong, or mean, or ungentlemanly. Put yourself in the way of being won to the good part of the bad boy, and from that stand-point you may be able to correct much that is bad. The sense of justice is often keenest in the wickedest boy in school, especially when displayed toward himself.

His independence may serve a good purpose in the correction of offences by making him feel the burden of responsibility. Experience has taught me that bad boys love to earn their way back to good society and to a forfeited place in their class. I can point with pride to several such manly fellows who have been trusted by steps made longer as their strength increased to walk back into favor, and who are proud in the consciousness of having conquered evil propensities.

The love of achievement furnishes the teacher a ready lever. Let the boy have something to do, and place before him a motive for doing which appeals to present good. Let the thing done be regarded in its most favorable light, as a reward for the effort put forth. This caution only—the act required must be within the ability of the boy, and so conditioned as to make the accomplishment of the first stage easily attainable—each successive stage recognizing the value of the strength gained by the preceding. Self-reliance is of slow growth—but it is a growth. If but a single line of procedure were to be marked for a troubled teacher's guidance—it should be "*Something to do—somebody to love.*"

But what for him who is not reached by better surroundings and quicker sympathies; and who does not feel the weight of responsibility nor the spur of wisely directed ambition? The teacher must secure the removal of the offender from contact with those who are corrupted by his presence, not to a house of correction, or a reformatory, where punishment is kept in the foreground, nor yet to the street, but to the walls of a pleasant schoolroom presided over by one selected with special reference to his fitness for such work, where the advantages of good instruction shall be free and wisely adapted to the end sought—where he may be free for a time to follow the bent of his own mind as to particular studies until he shall have a new interest form within him—and whence he may return to the companionship of his earlier friends so soon as he shall be found upon the highway towards self-control.

A bad boy is not of necessity a fool. The reverse is, in most cases, true. He has elements of strength, and he admires the same in others. He is quick to discover weakness, and he despises from the bottom of his heart anything that looks like vacillation. Consistent, manly firmness, wins his regard. It is vain for a man of weak mind or of weak principles, no matter how sedulously he may attempt to conceal them, to assume the training of a vicious boy. To the keen sight of such a boy the veil of concealment is transparent. The teacher must be as keen-sighted, as quick-witted and as fertile in expedient as his troublesome pupil. Holding a superior place, he must show that the place is his of right. Recognized superiority held in ready sympathy will secure cheerful obedience.

Conscious that I have touched but very lightly upon some of the more important methods of dealing with troublesome boys, for my time has been limited, I am also deeply conscious that one channel of influence has not been pointed out, and here, at the last, I call your attention to the channel opened by Divine power and supplied from sources reached only by him who humbly waits and fervently prays for "that wisdom which is from above, first pure, then peaceable, gentle and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy."

In closing, I would take to myself the injunction, "Keep your heart young." And may the time never come when you shall feel like echoing the sad plaint of Coleridge:

"When I was young. Ah! woful when.  
Ah! for the change 'twixt now and then!"

The following report of this discussion is taken from the Minneapolis Daily Tribune.

The discussion of this address was opened by James MacAlister, Superintendent of the Milwaukee Public Schools. He drew attention to the distinction between wilfulness and unintentional breaking of rules by young children. One injurious result of the graded system is that the bad boy gets behind his grade and his feelings are hurt by being put in a class with smaller children. Proposed to have an ungraded room in Milwaukee schools for such boys. You have no right to leave such boys in the same room with good ones, till reformed.

Mr. Gove said, the typical boy, the same everywhere, I find anxious to love and do. We must cling to him. Old men are unfit for this work—those old in heart. We have not men enough mixed with the boys; loving men. I believe the bad boys are precious few. When we can treat our boys as we treat each other we take them with us, they will break their necks for us if we give them a chance.

Mr. Wood, of Oshkosh, Wis., corroborated this view by an apt instance from his own experience.

Mr. Warner, of Philadelphia, said the thing to do with bad boys is to find the good in them.

If you would have a boy trustworthy you must trust him. Old age gives increased power of love. [Applause].

Mr. Rolfe, of Chicago, said don't lay all the blame on the bad boys. Put them together and find them something to do—that will keep them out of mischief. Don't forget the home influence. Home is the sacred place which should control.

Mr. Andrews, on the other side, cautioned the audience against believing these rose-colored views that there are no bad boys.

Where were your boys last night, and the night before? The odium must not rest on the teacher but on the parents. Many boys have no homes.

Judson Jones, of Garden City, Minn., thought that if self-government by the pupil was taught—assuming that the Declaration of Independence applies to school government "that government derives all its just powers from the consent of the governed"—that pupils would learn to be self-controlling

at home and parents would bless their teachers. The child who does not behave better at home for his training at school has *not a good teacher*.

The chair appointed Mr. Pickard, of Illinois, Hancock, of Ohio, and Cruikshank, of New York, a committee, to report to-morrow, officers for the department for next year. Adjourned.

## Third Day's Proceedings.

THURSDAY, AUG. 5, 1875.

The Elementary Department was called to order by Alfred Kirk, of Chicago. The committee on officers of this department for the ensuing year, reported Mrs. M. A. Stone, of Conn., for President, and O. V. Tousley, of Minneapolis, for Secretary. The report was adopted.

- On motion, L. Wright, of Minn., was appointed Secretary *pro tem*. Miss Willard, of Chicago, being absent, her paper was read by Miss Lathrop, of Cincinnati. The subject of the paper was

### THE RELATION OF THE TEACHER TO THE REFORMS OF THE DAY.

Our Public-School system is the crucible into which is poured the most heterogeneous mass of races, creeds, social conditions, gifts, graces, and gracelessness, ever brought into a compass so compact, since time began.

Our public-school teacher is the alchemist to whom the government entrusts this mass of crudest ore, that he may transmute it into the pure gold of enlightened citizenship and conscientious patriotism. But that word "crucible" comes from the Latin *cruz*, or cross, because it was the ancient custom to mark the vessel in which ores were melted with the sign of the cross, to prevent the devil from spoiling the chemical operation going on within. The parallel is pregnant with significance. Fitting it is, indeed, that He, whom the world has so long known as the Great Teacher, and whose precepts and character form its highest ideal of excellence, should be recognized in the schools that are our country's hope, as the Sacred Guardian of that educating process by which ignorance is changed to knowledge, and capacity to character.

Let none misapprehend the position herein taken, and on which are based the conclusions that will follow. It is simply this: That the wonderful evolution of human thought and conscience has shown us nothing better or more beneficent than the teachings and the life of Jesus Christ; that in this admission all classes and all creeds unite, and hence, that it is the dictate of duty and of expediency alike, that the teacher should make that example and those precepts the basis of the morality to be impressed upon the youthful minds under his care.

Now apply this to the relation of the teacher to Reform. Changed from its proper meaning as this word-pebble has been, by the friction of long tossing to and fro in the rough waves of popular debate, its real significance

is readily restored. "Reform," friend Webster says, is "amendment of what is defective, vicious, corrupt, depraved." To reform is "to create or shape anew, especially to bring from bad to good." Now, as this was the precise purpose of Christ's life and precepts, it follows that the teacher's relation to reform, if the teacher be rational, and the reform be truly such, must inevitably be a relation of active sympathy and helpfulness.

The Golden Rule (or Gospel Decalogue) is God's straight line of rectitude let down from worlds real but invisible, into the mists of everybody's daily life; and reform is simply the endeavor, in the plane of morality, to bring the dark and tangled threads of all our lives into parallel with that bright plummet line. The pulpit talks of nothing else, save how to square our actions by it; the press,—although at first one might be slow to think it,—is but a mirror holding up to every day the amount of its divergence from—with occasional glimpses of its approaches to—this plummet line. History treats of little, and the philosophy of history treats of nothing else; poetry has almost no other theme; even the jingling beads of gossip are strung on that same thread. Now Reform is always measuring up along side of the Golden Rule, trying to get more and more nearly parallel with it,—laboring to express the problem of life in terms of *Tuum* equals *Meum*—striving to antedate the day

"When all men's weal shall be each man's care."

The Anti-Slavery Reform,—what was the truest and most direct expression of the foundation on which it stood and triumphed? What but this: "How should I like to be a slave?" Prison Reform,—what is it, after all? Just thinking out, into better conditions, more healthful surroundings, and a fairer chance of ultimate restoration to virtue, the kindly question: "How should I like my fellow-men to deal by me, if I became a prisoner?" Civil Service Reform,—what is its simplest possible expression? This: "How should I like to be turned out if I were a first-class clerk in the Treasury Department, just because, with the vacancy thus caused, Congressman Biggs could buy a vote?" And, confused as are its utterances as yet, what is the Labor Reform trying to articulate, if not: "It may be sport to you,—it's death to us." Indeed, we are now-a-days carrying this gospel doctrine of "Put yourself in his place" so far, that we even try to imagine what we would like if we changed places with "our silent neighbors," and of this *effort* Henry Bergh and his humane societies are the inevitable sequence. Blindly often, with step awkward and unwieldy as that of the primeval mastodon, yet with tremendous force and stern persistence, humanity moves on, impelled by an instinct immortal and divine, toward the gleaming, golden plummet line let down from God, with its loving but imperious command: "Do unto others as ye would that others should do unto you."

And the teacher, who beyond any other, almost, has it in his power to utter line upon line, precept upon precept, and to enforce these by a gentle and considerate example, all bearing upon this central law of kindness as expressed in the reforms of his day, and who yet fails to do so, is not worthy to stand in a life-barque freshly launched, with his hand upon the helm of an untaught human soul. This is emphatically true in the sun-lit age wherein our day of work for woe or weal has its brief limits fixed, and this generous land in which we dwell. The enthusiasm of humanity is at high-water mark to-day,— the wave of philanthropy sweeps with its deep,

warm tide, from shore to shore. The glad, loving gaze of the soul is turned somewhat from self,—that pitiful pivot on which so many human wind-mills are still turning, and swiftly sweeps the radius that divides it from the farthest circumference of human need or sorrow. This fever that is better than health, this contagion that can never spread too widely, is in the air and in the blood of an age that gave us Lincoln and Florence Nightingale, Dorothea Dix and John Brown, so that feeble indeed must be the vitality of that teacher who does not catch its inspiration and impart it to the ingenuous young hearts that turn to him for guidance. The young folks can be persuaded to join the "Look Up Legion" of genial EDWARD EVERETT HALE, even by the schoolmaster or mistress who only half tries. Muster them in, honored friends,—you have but just to "say the word" and lead the signatures:

"Look up and not down;  
Look out and not in;  
Look forward and not back  
And lend a hand."

Trained thus, they will take it as a matter of course that they are to work for the good of those less fortunate. And when they reach the heyday of their youth, the vital question will not be with them, "Wherewithal shall we be amused? How can we most enjoyably kill time? Where most advantageously sow our wild oats?"—to be answered by tobacco-chewing, billiard-playing, and social drinking by the boys; to be answered by novel-reading, "height of fashion toilettes," and "elegant flirtations" by the girls. No, but in the pitiful needs of

"The great humanity that beats  
Its life along the stony streets,"

they will find full play for that exuberant vitality which now, so often, (for want, alas, of wise and gentle guidance, more than from any innate tendency), leads them to an abuse of power, which, in a world so needy, is a spectacle too sad for tears.

While it is maintained that, for the reasons given, every teacher is bound to interest and instruct his pupils concerning all the true reforms of the day, and to inspire in them the philanthropic spirit, there is one particular Reform which, in the opinion of the writer of this essay, transcends all others, in its significance to our future as a Republic.

Granted that the public school is the palladium of our liberties, what is the foe that most ominously menaces that same palladium? Not the aggressions of the Church of Rome, for on that single issue, as upon no other, the pulpit and the press join hands, and our foreign population, outside that Church, would vote solidly with us, against its usurpations.

What then is our most insidious and powerful foe? Where is the rendezvous of the low, the vulgar, the irresponsible members of our complex society? Whence comes the noisy horde which, though it vote "early and often," never was so traitorous to its principles as to vote a school-tax or a bill for Compulsory Education? What, indeed, is the deadliest foe of a government founded "on the consent of the governed,"—in which ballots are bayonets, and the perpetuity of which depends upon the principle, not that one man shall be king over all, as in despotic Europe, but that *each man shall be king over one,—himself*. To all these questions, ominous and sad, there is but one reply—the *rum-shops*! Of these cess-pools of vice America has, to-day, ten

times as many as she has churches and school-houses combined, and they are supported at an annual cost fifteen and one half times as great as the annual expense of our schools of all grades, or by the outlay of more money than we have used in carrying on the Church of Christ since the landing of the Pilgrims. Fifty per cent of the insanity in our country comes of strong drink. Sixty-five per cent of the poverty and pauperism have been traced to the same cause. Seventy-five per cent of all the murders grow out of drunken brawls. Eighty-six per cent of all our criminals became such while crazed by alcohol. Ninety-five per cent of our vicious youth emerge from drunkards' homes. Each year, one hundred thousand of our citizens reel out into Eternity through the awful doorway of a drunkard's death.

There is another aspect of the question which, to thoughtful men and women, capable of realizing how priceless is the heritage bequeathed us by heroic ancestors, is hardly less appalling. At each election in our native land, a million drunkards stagger up to the polls and deposit their blurred and muddled ballots. From seeds like these what fruit might we expect? Just what we have:—Credit Mobilier, Salary Grabs, stuffed ballot-boxes, fraudulent returns, and corruption from the base to the apex of our grand pyramid of government. True, we gain from this traffic in the health, the intelligence, and the happiness of our citizens, seventy millions, annually, of revenue, but, to say nothing of the wasted industry involved, we pay out, on account of the crimes that the traffic involves, ninety millions, annually.

Surely these facts prove that the Temperance Reform is more imperative in its demands upon the attention of patriots, philanthropists, and Christians, than any other Reform that can enlist their energies. And this is all the more incumbent upon the influential body here convened, because, while the press is indifferent and the church drowsy, while the great political parties of the country ignore the question in their practice if not in their platforms, the Republic can only be delivered from the foe which threatens her destruction by the on-coming legions whom you are to drill, to arm, to equip for life's tremendous battle!

"The burgomasters of the future" are the boys whom you will welcome back to school from their vacation rambles and exploits, in a few weeks from now; the merry girls now engaged in picnic games and sea-side pastimes are to be the wives and mothers of the Republic's second century. This temperance reform means more, for their future weal or woe, than any other to which their teachers' influence can, by any possibility, be given; and the opinions they form at school, by which the example of their lives will be controlled, are of more import this day to the land we love than all the fine-spun "issues" on which political parties are impotently endeavoring to feed. The relation of the teacher to this reform is then, important, intimate, vital. He moulds in clay, while the temperance agitators are pounding away on marble. He *forms* while they almost vainly endeavor to re-form. It is in his power to organize victory for the future of a noble cause, by the justness of his arguments and the quiet persuasion of his example. The teacher has a fair field and comparatively little to contend with. There is hardly a parent, even though he be himself a drunkard or a moderate drinker, who would object to have his children taught what he will be quite certain to admit is, for them, the "more excellent way" of never beginning to drink at all. In this age of science, none can object to the chemical and

physiological lessons which indicate that total abstinence is consistent with nature and with reason, and all must commend the inculcation of that law of kindness which "counts in" our brother's danger along with our own, in making up the summary of reasons why a boy or girl should "touch not, taste not, handle not."

Nor do we forget that the teacher as an individual, may wield an influence only less powerful than the teacher as a teacher. It matters less in which capacity he allies himself with this Reform, than that he should stand bravely forth as the exponent of "whatsoever things are pure, honest, and just."

In conclusion, a few practical suggestions, most of them bearing upon the general topic, may be appropriate.

1. The children should be definitely taught what are the reforms of the day—not technically, but so far as their necessity, objects, and methods are concerned. The departments of object lessons, oral topics, reading, and composition writing, afford ample scope for such instruction. A professor in one of our Universities had three hundred young men and women under her care in essay-writing, and found that debates, disquisitions, speeches, and *impromptus* on these humanitarian themes were much more popular than anything else she could suggest, and that in preparation for the work of the class-room, a vast amount of information on these subjects was acquired, and that, as a result, her pupils became established in opinions at once intelligent and full of promise, for the success of these reforms.

2. Books should be placed in the school libraries, treating of the need of reform, and files of reports kept, illustrating their progress. These should be for the debaters and writers of essays, while story-books by the score should be laid in, illustrative of every possible phase of these many-sided themes.

3. The "Bird Defenders," an organization of young folks recommended in the *St. Nicholas* magazine, is well worthy of becoming national, not only on account of the help it may afford to the humane societies now being organized in so many of the States, but because of its kindly reflex influence on the young "Defenders" themselves.

The "Juvenile Temperance Unions" are a new and promising offshoot of the woman's temperance movement now being organized throughout the land. These should be formed in every town and village, and cannot fail to be popular with the children, since their central idea is setting the boys and girls at work, laying official honors and business responsibilities upon their shoulders and saying "The Woman's Union expects every child to do its duty."

4. "The child is the text-book of the age," and possibly it is even more happy for the age than for the child that this is so. Froebel's return to Nature in his philosophical system of the Kindergarten, has set the world to thinking about "the child in its midst" as the heedless old world has not been wont to think about subjects so rare and fine. Indeed the idea has even dawned upon some minds that workers in any good cause need the children's help almost as much as the children need theirs. In the past, a notion has too generally obtained that boys and girls are like empty cisterns and that we are to be forever "pumping in." But we are realizing now that their little hearts and consciences are the richest depositories of moral



ideas the world contains. From the Kindergarten of the intellect we are passing onward to the Kindergarten of the Conscience, if one may call it thus. We are learning to utilize the "hop, skip, and jump" which are as natural to boys and girls as to the lambs and kittens, and to make this love of movement subserve the purpose of the greatest and most needed of reforms.

This newest of departures had its origin at Rockford, Illinois, through the combined enthusiasm and inventiveness of the Woman's Temperance Union, a reformed man, who was a Colonel in our late war, and the boys and girls themselves. It is a military organization, with simple uniform, and the regular soldier's drill, symbolizing the war against rum, in which these boys enlist, and furnishing a gymnastic delightful to them because of the muscular play it affords and the sense of dignity imparted by being "regular soldiers." This Cold-Water Brigade has a branch called the "Sisters of the Regiment," who, like the boys, pledge themselves against strong drink, and also "to aid the Cold-Water Army in its campaign against intoxicating liquors and tobacco, and not to associate with young men addicted to tippling habits except as we may aid them to reform."

This system, here very imperfectly outlined, works like a charm, and has aroused more enthusiasm in the young people, and interest in the public mind, than anything before attempted in the juvenile work. As the long ranks of the Cold-Water Army and Sisters of the Regiment, with fife and drum and the Star-Spangled Banner, marched through the streets on the Fourth of July last, and "Hurrah for the pledge" was given with a "three times three," the people said, "Well, if the temperance folks go on like this, and get the children of this land upon their side, *they're sure to win.*"

It is not as an alien that I have brought before you the theme I love. Until within a year, I have had the honor to be, from girlhood, a member of your guild. It is because in my long period of service, I learned how mighty is a teacher's influence, that I have come, with a solemn sense of the responsibility involved, to ask your aid in the struggle on which the women of America are entering, in the name of patriotism, philanthropy, and God.

The discussion was opened by John Hancock, of Dayton, Ohio. He began by saying that the true reformer is the true schoolmaster. When a true schoolmaster is let loose in a community, let vice beware—While he recognizes the value of the reforms of the day, the true reform is the one that builds up character in the home and the schoolroom. The outside world may think that we magnify the office of the schoolmaster, but in speaking of his office we do not mean the one who teaches only arithmetic, geography, &c., but the one who builds up high and noble character. We are liable to look upon the office of the teacher as mere school-keeping.

The resource of the teacher outside of the schoolroom should be in the pursuit of the higher and moral literature. The common people must look beyond the sciences taught in the schoolroom, to the region of the higher thought which moulds character.

The only true reformer is the educational reformer, who builds up character so firm that it cannot be moved by subsequent trifles.

Mrs. Randall Diehl, of New York, followed. She began by stating that teachers must be examples, and that she was sorry to say that all over our country are not examples. All over our country are men who are skillful teachers, but of intemperate habits. A woman would not be employed as a teacher if intemperate. Several illustrations were given of gentleman teachers who are intemperate in their habits.

Mrs. Helen M. Nash, of Little Rock, Arkansas, said that what is obligatory upon the teacher is also obligatory upon the parents, and spoke of the vicious reading which the parents furnish or permit their children to obtain, and traced much of the vice to the vicious literature. It is impossible to reform society in the face of baneful influences. Illiterate vice is a contagion. One means of reform lies in a better literature. Many children have been induced to leave their homes by the perusal of stories in the New-York Ledger. Instances were given that had actually taken place.

Mr. Rolfe, of Chicago, said it would be well for teachers to ascertain and inform the children of the character of the liquor offered for sale, and that that would have a good influence. He had observed the effects of beer drinking within a few years. In not more than five years a man was changed from a fair-looking man to a bloat. The beer is drugged with poisons. If it is pointed out to the pupil the character of these drinks, will he not ask in regard to the character of the cigar which he smokes? A company of teachers was referred to who had had a jovial time in a room over a wine cellar. The drink from the soda-fountain was also referred to as not being fit for drink. The teacher must teach by example.

Mr. Merwin, of Missouri, said he recognized the propriety and the necessity of such suggestions before such an Association, and the appropriateness of such a paper on such an occasion. Suppose poison were placed at the head of the stream, bearing death to the people below.

These teachers stand at the head, and an influence may go out from this Association which shall reach the homes throughout the whole country. Such is the influence going out from the true teacher. Take home these influences and see that they shall regenerate this land staggering under intemperance. We must build a wall of protection in the very seed-time of habit.

The place to work is in the public school. What you put into the first of life, you put into the whole of it. The teacher, who stands at the very fountain-head of life, is responsible for that life. The teachers whom I see before me have poured out their lives to blossom in young life. We must take the children as we find them. One more thought: it may be taught as physiology. You cannot take poison into the system and have a healthy man, and remember when you get married that a little right generation will avoid so much regeneration.

Mr. Rolfe, of Chicago, spoke of the poison in the milk sold there.

Mr. Walker, of Philadelphia, said you must form, reform if you can—but form the boys and form the girls. That is the first paper that was too short. The teacher stands at the fountain-head of the waters of life. Those words should ring in our ears.

Miss Phillips, of Minneapolis, regretted that we had not invited the college ranks to join with us and avoid the influences now going on in the colleges.

Mrs. Wilson, of Des Moines, spoke of the Dime Novels, and their poisonous influence, and of the extent to which they are read. She hoped others would speak on this subject.

Judson Jones, of Garden City, Minn., thought that Dr. Buchanan had the proper title for his paper, "Full-Orbed Education." The way to avoid vicious literature is to create a love for higher and sacred literature.

Mr. Hancock said he thought that the subject of literature did not come within the scope of the paper, but gave all honor to the ladies who had introduced the question, and he hoped that at some future day this subject would come up in the Association. It is a question the magnitude of which we have not considered. Liberty in the United States is rapidly approaching a license.

Mr. Andrews, of Illinois, wished to state something that everybody would not want to hear. He had been a lover of Sunday Schools, but advised all to go home and examine the Sunday-School libraries. Books are brought home that ought never to come into the house. To-day it is almost impossible to get a child to read a good book.

Mr. Walker responded, agreeing with Mr. Andrews.

Mr. Young, of New York, remarked that a plain, common-sense thought had occurred to him while the gentleman from Illinois was speaking. These children have active and inquiring minds and look to the teacher for inspiration. Would it not be well for the teacher to purify his own mind and inspire them.

Mr. ——— gave his experience, and said that last winter some of his boys were reading dime novels, and he tried to stop it. He caught a boy with a novel and the boy showed him that his novel was not so bad.

Mr. Hall, of Colorado, arose to present one question for solution in reference to the Bible. He was in the habit of having his pupils read from the Bible and repeat the Lord's Prayer. An infidel entered his schoolroom and asked him if he dared to read certain passages on all occasions.

The President decided that such discussion was out of order.

Mr. Gilchrist, of Iowa, wished the ears of the Association on one or two points. Every teacher impresses lessons upon his children, but he does not know what they read. A teacher stands before his pupils six hours out of the twenty-four, and is it proper that he should be held responsible for the pupils' character when so many other influences are brought to bear upon them.

The teacher should teach his pupils what to read, and make them acquainted with the authors of the English Language. No one who has tasted the genius of Chaucer or Milton can be induced to read these nauseous tales.

Hon. E. E. White, of Ohio, was called upon to close the discussion. He said he had not had the pleasure of hearing the paper under discussion. He was deeply interested in some phases of the discussion, but there is a possibility of overstating the extent of an evil. The Sunday-School library he did not regard so bad as had been stated. He had not seen any that he would rule out of his house on the ground stated. He thought though that there was more obscene literature in the country than many of us realize. The work of the teacher is to interest the pupils in good books. We cannot expect the children to read the books that we read, when young. The time has come when we must interest the pupils in their future reading.

Department adjourned.

## DEPARTMENT OF SUPERINTENDENCE.

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No report of the Department of Superintendence has been received from the secretary. The report here published is taken from the Minneapolis Daily Tribune.

The busy labors of the National Teachers' Association for the closing and third day, was inaugurated by the Superintendents' Department, at the ante-room of Harrison Hall, at 8 A. M., Col. A. Abernethy, of Iowa, presiding. At this meeting a committee was appointed to nominate a list of officers for the Department, and after a little delay reported the following named gentlemen who were declared elected to the several stations named:—President—C. S. Smart, of Ohio; Vice-President—A. Pickett, of Tennessee; Secretary—H. S. Tarbell, of Michigan.

The time of the annual meeting was then discussed, and it was finally decided to meet on the day preceding the general session of the National Educational Association, with the understanding that it is not to interfere with a proposed meeting of the Superintendents at Washington, which is more especially of a legislative character, or for the purpose of influencing the action of Congress.

J. H. Smart, of Indiana, chairman of a special committee to draft resolutions in regard to the exhibition of educational development at the approaching Centennial, at Philadelphia, reported the following which were received, discussed, and adopted *seriatim*:

WHEREAS, A communication has been received from the Hon. John Eaton, United States Commissioner of Education, in which the National Educational Association, now assembled, is requested to take into consideration the interests of the Educational Department of the coming Centennial Exposition, and to make suggestions in relation thereto: Therefore,

*Resolved*—That we heartily second the efforts of the Commissioner to secure an adequate representation of our educational products at the Centennial, and that we will co-operate with him in every practicable way to make the enterprise a success.

*Resolved*—That in accordance with the Commissioner's request, we make the following suggestions, viz:

1. In our opinion, wall-space of not less than 2,000 feet in length, with accompanying counter and floor space, will be needed for the proper display of our educational products.

2. The amount of wall-space occupied by each State should be limited to 100 feet in length.

3. All products of the schools, executed by pupils, except such as may be classed as "special products" should be made during the month of January, 1876.

4. We respectfully recommend, that there be formed an Exposition committee, consisting of one agent appointed from each of the States and Territories represented at the Centennial, by the chief educational officer in conference with the National Commissioner of Education, whose duty it should

be to co-operate with the Commissioner in the superintendence of the Educational Department at Philadelphia.

*Resolved*—That a committee of three be appointed to prepare and submit to Gen. Eaton, rules and regulations by which pupils and students shall be governed in the preparation of such products as may be executed by them.

*Resolved*—That we recommend that an International Educational Congress be held at some time during the Centennial Exposition, and that we also recommend that arrangements therefor be made by the U. S. Commissioner of Education.

*Resolved*—That we respectfully recommend to the Commissioner of Education that the appointment of delegates to the International Congress be made through the chief Educational officers of the several States and Territories.

The Superintendents' department then adjourned *sine die*.

# Appendix I.

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## NATIONAL BUREAU OF EDUCATION.

BY THE HON. E. E. WHITE, OF OHIO.

In view of the great importance of the National Bureau of Education and the unwise opposition to it on the part of a *few* prominent persons it has been thought best to give to the short speech of the Hon. E. E. White, of Ohio, in favor of the Bureau, a more exact form than is given on page 91, although the newspaper abstract found there is remarkably correct. The speech as representing in brief the opinion of such a large and influential body as the National Educational Association deserves a faultless report.

The Bureau of Education was established in response to the petition of the educators of the country, and from its establishment to the present time, it has received their increasing appreciation and approval.

The need of such an agency was early recognized, and for many years, the importance of securing its organization was discussed in educational circles. Two papers, specially devoted to this subject, were read before the National Teachers' Association prior to 1866; and, at the meeting of the National Superintendents' Association held in Washington, D. C., in February of that year, a paper advocating the establishment of a Bureau of Education by Congress, was unanimously adopted as an expression of the views of that body, and a committee was appointed to embody the substance of the paper in a memorial to Congress. This memorial and an accompanying bill were introduced into Congress the next week by General Garfield, of Ohio, and the bill with some modification, subsequently passed both Houses of Congress, and the Department of Education, since changed to the Bureau of Education, was established.

At nearly every meeting of this Association, since held, resolutions have been passed strongly commending the Bureau, and asking that more liberal provision be made for the prosecution of its important work. Similar resolutions have been passed by the State Teachers' Associations and by other educational bodies. The Bureau has the support and co-operation of those entrusted with the management of schools and school systems, and of other active friends of public education, in all sections of the country.

It is also worthy of remark that the Bureau was established by the votes of members of Congress of both political parties, and it has since been supported by men of both parties in and out of Congress.

The opposition to the Bureau arises chiefly from three sources.

1. There is a comparatively small number of statesmen who hold that the Bureau of Education has no warrant in the Constitution. It is a sufficient answer to this view to say that the *weight of opinion* is not only against it, but THE PRACTICE OF THE GOVERNMENT FROM ITS ORGANIZATION TO THE PRESENT TIME; and this may be accepted as a practical interpretation of our fundamental law.

2. It is claimed by some that the Bureau is an interference on the part of the General Government with the reserved rights of the States—that it is an unwarranted centralization of power. This objection is based on an entire misapprehension of the functions of the Bureau. These are clearly defined by the law creating the office, and they have been faithfully observed in its administration. *The Bureau has no authority* whatever over the management of the school systems of the several States. It has not even the power to demand an item of information from any school officer. It is simply a central agency, supported by the General Government, for the collection and dissemination of such important information respecting the progress and condition of education and the management of schools in the several States as shall *aid* the people in the establishment and maintenance of efficient school systems, and otherwise promote the cause of education throughout the country. The memorial to Congress expressly urged that the Bureau should be invested with *no authority* over education in the States, and this view has been *uniformly* approved by all educational bodies in the country that have taken action on the subject. An authoritative interference by the General Government with the administration of the school systems of the several States would be a wide departure from the settled educational policy of the country. The Bureau has no authority in school affairs, and is, in no sense, a centralization of power.

3. It is urged by others that since the Bureau has no authority in school affairs, it cannot be sufficiently useful in the promotion of education to justify its support by the General Government. Whatever of weight this objection may have had when urged against the *creation* of the Bureau, it has no weight now. The office has happily demonstrated its practical value. It has

given an impulse to educational effort which is felt throughout the country, and its great usefulness is recognized and appreciated by all who take an intelligent interest in school affairs.

This objection ignores a fundamental law of progress—a law which is manifest in the entire history of education. An ignorant community has no inner impulse to educate itself or to improve its educational condition, but this impulse may be awakened and stimulated by external influences and agencies. One of the most potent of these influences is the *example* of other communities. A town may rest satisfied with very poor schools so long as it is ignorant of the fact that other towns have much better schools, with consequent advantages. But something more than a right impulse is needed to secure Educational progress. There must also be a practical knowledge of the best methods of organizing and managing schools—information derived from the experience not of one but of different communities. No one who has not a personal knowledge of the fact, can fully realize how urgent and wide-spread is the demand for this and other information which can only be made accessible to the people through such an agency as the Bureau of Education.

The Bureau is increasingly meeting this demand. Commissioner Eaton's wise and efficient administration gives gratifying promise that the office will fully realize the anticipations and claims of its advocates and friends.

In conclusion I desire to submit the following resolution:

*Resolved,* That the good already accomplished by the National Bureau of Education, is a complete vindication of the wisdom of its establishment, and we earnestly request Congress to increase the usefulness of the Bureau by providing ampler facilities for the prosecution of its important work.

The resolution was unanimously adopted.

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## Appendix II.

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The following sketch of Dr. J. N. McJilton (see p. 91) was received on the day the last signature of this volume was printed. Dr. James Cruikshank writes that he has received no sketches of Superintendents Gibbs and Creery.

JOHN NELSON MCJILTON was the son of Daniel McJilton, a native of Harford County, Md., for forty years a Methodist missionary, and Sarah A. McJilton, formerly Miss Mincher. He was born in Baltimore, Md., February 9, 1806. At fourteen he was manager and speaker of a juvenile society, at eighteen



an active member of the Methodist Church, at nineteen a Sunday-School Superintendent, at twenty-two vice-president of the Young Men's Missionary Society, and president of the Young Men's Teachers' Aid Society,--delivering addresses before both of these societies that were published. During this time there was a period of five years when he walked six miles to Sunday School in the morning, and home in the afternoon, without missing a single Sunday. Accidental circumstances led him to study the Episcopal Prayer-Book, and after mature deliberation he became convinced of the authority of that church, and began his studies for its ministry. He was ordained deacon in St. Peter's Church, Baltimore, 1842, and priest in St. Paul's Church, Baltimore, in 1843, both ordinations being by Bishop Whittingham. Previous to his ordination he was a teacher in the Male Public Grammar School, No. 1, of Baltimore. After his ordination he was chosen Assistant-Minister of Christ-Church, Baltimore, under the Rev. John Johns, afterwards Bishop of Virginia. He organized a mission in the upper story of a cooper's shop, and in eight months a church building was completed and paid for through his exertions. For seventeen years he was Rector of St. James African Church. He then became Rector of St. Stephen's. By his influence the old building of St. James was taken down, and a new Gothic one erected, in which the basement was used for the Sunday School.

For twenty-seven years he was chaplain of the Maryland State Hospital for the Insane, and for nineteen years Superintendent of the Public Schools of Baltimore. It was to give greater attention to these schools that he resigned the Rectorship of St. Stephen's Church. He was accustomed to officiate every Sunday, once at St. Stephen's once, at St. James's, and once at the Hospital.

For two years he was Diocesan Missionary Agent of the four central committees ordered by the convention.

He delivered the prayers at the laying of the corner-stones of the Smithsonian Institute, and of the National Washington Monument.

He received the degree of M. D. from one of the colleges of Kentucky, and that of D. D. from the Masonic University of Kentucky.

During the war he was a personal friend of President Lincoln, and Secretary of the Maryland Board of the Christian Commission. Four of his reports cover nearly 800 pages.

During his residence in Baltimore he edited the Baltimore

Monument, the Baltimore Young Men's Paper, Baltimore Athenæum, Maryland Temperance Herald, weekly papers, and the Baltimore Patriot, a daily commercial paper. Before his ordination he published a volume of poems, of 360 pages. He also wrote at various times a number of Sunday-School books. Twenty-one of his sermons, and thirty-two college addresses were published by request. His *nom de guerre* was Giles McJuiggin.

He founded the Institution which afterward became the Maryland Institute, and delivered the first public address before the latter.

In 1869, May 1st, he became associated with the late John Hecker, of New York, in his various religious, charitable, and educational enterprises. He accordingly removed to New York, and became Rector of the Madison-Street Mission Chapel, resigning this charge in 1871.

After this he spent several years in writing a "Mental Philosophy," and "The Philosophy of Religion," which were incomplete at the time of his death.

On the 21st of March, 1875, he was prostrated by an attack of typhoid pneumonia, at his house, 132 East 16th Street, which proved fatal on the 13th of April, 1875. Funeral services were held in New York, and also in Christ-Church, Baltimore. The interment was in Greenmount Cemetery, Baltimore.

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### Appendix III.

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The following names of members were received too late to be published on page 113:

Joseph White, Williamstown, Mass.

Elizabeth R. Hill, North Brookfield, Mass.

Samuel Findley, Akron, Ohio.

Alexander Forbes, Cleveland, Ohio.









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**DUE AS STAMPED BELOW**

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